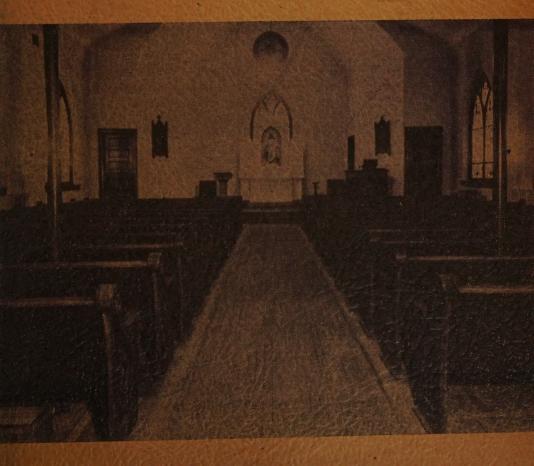
THE A.M.E. ZION QUARTERLY REVIEW





The A. M. E. Zion Quarterly Review

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TABLE OF CONTENTS

	Page
PICTURE—SAINT PAUL by Lippo Memmi Siense	182
PICTURE INTERPRETATION by Florence Turverey Reeves	183
THE CHRISTIAN COLLEGE AND FREE AMERICA (A Symposium)	
CHRISTIAN FREEDOM AND AMERICAN FREEDOM by L. Dale Lund	
FREEDOM AND RESPONSIBILITY ON THE CAMPUS by Joan Fletcher	
FREEDOM IN BUSINESS AND FREEDOM IN EDUCATION	
by Walter A. Groves	
THE CHRISTIAN COLLEGE AND THE AMERICAN WAY OF LIFEby Kenneth B. Smith	193
THE KINGDOM OF GOD (THE TIME RELATION OF THE KINGDOM)by Reverend Professor Frank R. Brown	196
TECHNIQUES OF EVANGELISM by Reverend J. Dallas Jenkins	202
OF HISTORICAL NOTE—	
THE A. M. E. ZION CHURCH, by the Editor	210
SERMONIC LITERATURE:	
CHRIST CENTERED PRAYER by Reverend Rhea Swann Lomax	
THERE IS A DIFFERENCE by Reverend Warren S. Reeve THE 1954 BIENNIAL NATIONAL CONVENTION	
OF THE AMERICAN GUILD OF ORGANISTS	225
THE AMERICAN GUILD OF ORGANISTS—	
A HISTORICAL SKETCH	227
THE CHURCH	231
REVIEWING THE NEWS	
EDITORIALS	241
LOOKING AHEAD IN BOOKS	245
AUDIO-VISUAL CALENDAR OF EVENTS	249
S. V. E. FILMSTRIP FORUM	200

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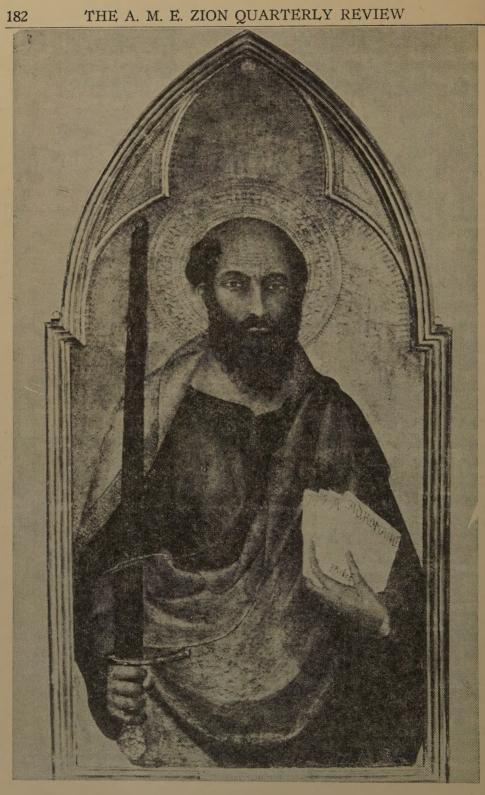
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A. M. E. Zion Quarterly Review



SAINT PAUL

Lippo Memmi Sienese, activity 1317-47

Original: Metropolitan Museum of Fine Arts, N. Y. C.

Interpretation by Florence Reeves

Memmi's style is derived from his famous brother-in-law Simone Martini with whom he collaborated. Memmi was one of the brilliant early Sienese painters and while one gets a distinct impression of the primitive painter, there is an unusual and strikingly authentic and natural feeling here too. This was once part of an altarpiece, accompanied perhaps, by a Saint Peter.

There are some historical allusions to how Paul looked and ancient tradition says that he was a man of small stature, with an aquiline nose, high forehead, bald head, sparkling eyes, long oval face, brown hair and beard which was long, flowing and pointed. Memmi follows this description rather closely. Only in the shorter beard does he depart from it. The frank open face and piercing eyes reveal Paul's character—honest, straightforward, and somehow one has the impression of an iron will behind those eyes as though he were a real disciplinarian.

In most representations, Paul generally carries a book or a scroll. Here the artist has put into his left hand, the letter to the Romans. Observe the words AD ROMANUS (S) PAULUS at the top and bottom of the manuscript.

In his right hand he holds the sword. This has come to be his attribute so that one can always recognize him by it. Since he holds it in his hand with the point thrust upward, it refers to his words, "the sword of the spirit, which is the word of God." (Eph. 6:17).

Memmi gives Paul the regular blue under-garment but has changed the usual white maantle to a delicate mauve. This blends in better with the tonal effect of the painting. The decorative nimbus merges with the plain gold background so that composition and color are done with such artistry that nothing detracts from the dynamic face of the Apostle Paul.

-Used by permission of the Metropolitan Museum of Fine Arts, N. Y. C.

THE CHRISTIAN COLLEGE AND FREE AMERICA

The four articles under this one general theme are a reminder that for the Christian, freedom is not a matter of choice. "God first loved us", and fundamental freedom stems from that love. For the Christian it is inescapable. Its counterpart, responsibility, is also inescapable for Christians who must "love one another."

Responsible freedom is required of Christians on the college and university campus, as well as those living in other situations. Two students, a professor and a college president here express their views on this matter. These articles are presented as an emphasis on National Christian College Day, which, in 1954, is April 25.

Christian Freedom and American Freedom L. Dale Lund*

The Christian College is the Church in higher education. It is one of the many crucial front-line operations of the Church through which its message is proclaimed and its witness to the Christian faith is made. The function of the Christian College is at once simple and complex. Simple, because its message is that of its supporting Church and its audience is essentially the same as that of the Christian congregation in a local community. Complex, because the message is is never fully comprehended and its relevance to any and every field of knowledge or activity is never completely or permanently achieved.

In discussing the place and validity of the Christian College on the American scene, one admission must candidly be made. The Churches neither can, nor should, sponsor all higher education. The Churches have neither the resources, in brains and money, nor the right to educate all American youth. Church members who support the colleges of the Church are also citizens of the states which operate colleges and universities. While Church members are cognizant of the unique necessity for Christian colleges and are willing to pay for their existence, they do not cease defending and supporting the other institutions of higher learning which do not belong to them as church members but which do belong to them as citizens. American Christians must never abandon their concern for higher education at any point.

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However, there is a special need in higher education which only the Christian College can meet. That need has two distinct, though not unrelated, phases: First, there must be those institutions where the whole realm of human life and thought can be examined and interpreted in the light of the Christian faith without restriction or interference. Second, there must be those essentially Christian centers of scholarship and research where the testimony of free and dedicated minds can be raised, not only for the eyes of its immediate constituency, but for the eyes of the entire academic world.

The thing that makes a college Christian is neither its chapel service nor its courses in Christianity nor its voluntary student religious program nor its direct or indirect connection with the Church. All of those things are valuable in themselves and they usually go a long way in "christianizing" a college. Yet the distinctive feature of a Christian college must always be its academic program. Unless Christianity is shown to be relevant in classrooms ranging from Biology and Business Administration to Philosophy and Zoology, the classroom is hardly Christian. Without the Christian classroom, the Christian College is impossible.

As has been wisely said by many another person, the heart of an educational institution is its faculty. The faculty of a Christian College should be comprised of academically competent persons who are conversant in their own field and in the relation of that field to the Christian faith. Ideally, every faculty member is a "lay theologian" who teaches with a sense of mission and who senses the awesome sovereignty of God even though he rarely makes direct references to the deity or to personal faith. The able professor who can "take every thought captive for Christ" is known much more for the fruits of scholarship in his field than for any superficially offered recommendations concerning Jesus. Such persons are found in significant numbers, and this writer knows dozens of them on several Christian College faculties.

Apologists for the Christian College frequently quote impressive statistics which demonstrate that the preponderance of church workers, in both clerical and lay professions, has come from the church's own colleges. Further statistics can be quoted to show that a disproportionate number of outstanding public, educational, and scientific

leaders has also been produced by the small Church-related colleges. This is a cause for some rejoicing, but also for much erroneous thinking.

Advocates of the Christian Colleges should never justify the existence of these institutions primarily on the grounds that they are the training schools for church leadership. That church leadership is developed on these campuses should be both expected and encouraged. Yet, paradoxically, the cardinal aim of the Christian College is not the training of leaders but simply the education of students.

Christian education is the confronting of the student with as much of the world's wisdom as possible and stimulating him to struggle for a sense of the meaning of life in reference to the various options that present themselves. It involves the careful, honest and humble presentation of the Christian perspective as the synthesizer and explainer of all real wisdom. It seeks to make the Christian faith not only intellectually tenable but personally necessary. Yet it carries on its advocacy of the Christian faith without coercion and without aspensions of tailure toward any who cannot, at least for the moment, be parties to it.

In short, the Christian College must always demonstrate, and in the best academic tradition, its faith in the power of truth. Truth is its own best advocate. The Christian scholar, like the Christian preacher., is not responsible to convince his audience. He is only responsible to bear a witness in terms that are understandable. This suggests, for some, the correlation of teaching and preaching in evangelical terms. After all, there is no proof of the revelation of God in Christ apart from the faith experience.

That Christian Colleges have flourished in America is one of countless manifestations of the benefits of freedom. A different political climate may not have been so favorable. That America has been enriched by the presence of Christian Colleges could hardly be debated. Yet no one should rush to pronounce an indissoluble marriage of the two. Each is valuable, and necessary, to the other. But an identification of the two would be tragic for America and fatal to the Christian College.

There is as much difference between Christian freedom and American freedom as between night and day, Christian freedom is primarily religious, American freedom is strictly political. Christian freedom is the "freedom for which Christ set us free," that is, freedom

from the Law and liberty in the new state of grace. Christian freedom is a rather technical theological term signifying the "new life in Christ." Christian freedom is a higher freedom from political freedom and it is a greater freedom than political freedom. The two are not synonymous.

Of course, Christian freedom does have political and social implications. Christian freedom involves profound responsibility—toward God, fellowmen, and self. In a sense, there is no freedom apart from religious freedom and, thus, no political freedom without prior religious freedom. It is not difficult to discover a relationship beween the two types of freedom, but it is always a difference in kind and not of degree. One makes the other possible, and we had best remember which is which.

There is, therefore, a difference between the Christion support of political and academic freedom and the political support of the same. The two advocates of freedom will often join hands and seem, to the casual observer, to be alike. Yet the distinction must be maintained for the sake of honesty, if not for the sake of the survival of both.

Recent times have heard strange and unexpected voices raised in the support of "the christian religion." Cursory analysis has too often revealed that these new supporters of "religion" have only wanted religion to come to the rescue of some vested political or economic interest. It has been a selfish interest in religion as the preserver of something which these persons value higher than God. This is a dangerous corruption of religion and a support which the Christian Church and the Christian Colleges neither want nor need.

A deeper issue is at stake. Freedom is truly being threatened and it is truly worth maintaining and extending. The Christian Colleges, like the Christian Churches which sponsor them, are the creators of the atmosphere in which freedom can live. However, it is precisely at this point that the confusion begins. To encourage Christian Colleges because they make American freedom possible is to do the right thing for the wrong reason. That is calling God to compromise. The Christian Colleges should rather be supported because they preserve a higher freedom from which other freedoms spontaneously emerge. None can predict—nor should expect to determine—which form these freedoms will take. That issue should be left in the hands of God.

Freedom and Responsibility on the Campus Joan Thatcher *

The campus is a mirror of society and reflects its values. Conversely, in time, the values of the campus are reflected in society. If colleges are to be Christian and America is to be free, then democracy and freedom, education and religion must walk hand in hand down the sidewalks of both the campus and community. It is only as the Christian college is free to emphasize the importance of democracy as respect for persons, of education as devotion to truth, and of religion as faith in God that "this nation under God, shall have a new birth of freedom." Truly, the cause of freedom is the cause of God, and the Christian college has much to do with it.

Freedom exists in many forms in the academic community. With it goes responsibility, for *liberty* should never mean *license*. Freedom of the press is essential. Students need a channel to express their judgments of campus life. The faculty adviser, however, needs to be more than a rubber stamp, for libelous and irresponsible statements have no place in any publication—student or otherwise. When the college "humor" magazine seeks to out-Esquire *Esquire*, the privileges of freedom have been flaunted and the responsibility ignored.

Senatorial investigations or not, the professional prerogative of freedom of speech is necessary if education is to mean devotion to truth. Politicians are likely to engage in witch-hunts, for campaign purposes if not from conviction, and are sure to find good hunting, since college teachers are both thoughtful and articulate. In the words of John Diekhoff in *Democracy's College*, "Honest opinions honestly arrived at need not be concealed. The community must understand that unless the college faculty includes men of varied opinions, that education will be inferior."

If Christians believe in the high regard for truth which they express, all inhibitions in discussion of the burning questions of the day must be removed. If it is nothing more, the college classroom must at least be a battleground where the real intellectual issues of our time are fought out, and protagonists confronted with one another.

Freedom of friendship is also essential to the purposes of the Christian college. Such a campus commodity must be all-inclusive,

^{*} Joan Thatcher, an active 19-year-old Junior student at Macalester College, Minneapolis, Minnesota, is a Baptist, and is planning a career in religious journalism.

from the college president to the night watchman. Student-faculty friendships can be one of the most meaningful of the educational experiences, but they are nurtured only in an atmosphere where fellow-students do not shriek "apple polisher" when a student and a professor chat over coffee cups and common interests. If the college practices what it preaches about the Fatherhood of God and brotherhood of man there will also be the freedom for students to make friendships across racial and faith lines.

Equally basic is the freedom to search for life's true values. Secularism holds that, without reference to any divine power, man can work out his deliverance by wisely using the resources he has at hand. Reacting against the ancient and modern sins of the Church--ignorance, bigotry, sentimentality and blindness to practical needs—secularism has fought for civil liberties, freedom from disease, universal education, freedom of thought, and scientific method. But secularism has failed as a guide to man's life. It has helped to bring about a dilution of ethical standards, a cheapening of whole areas of life, purposelessness, preposterous lusts for power, and historical "firsts" in mass destruction. Secularism has been strong where Christians and churches have often been weak. Beginning on the college campus, the Christian faith must meet secularism's challenge to have relevance for all of life. Christian obedience demands an unceasing insistence that religion is rightfully the center of life within the Christian college.

Freedom of worship is indispensable. The corporate worship experiences of the college should be of such quality and significance as to make compulsory attendance unnecessary. Freedom of worship should also mean that *every* religious group is free to organize a student fellowship for which a real need is felt. It should also mean freedom to share creative worship experiences, perhaps in student-led early morning chapel services.

True freedom only exists when it is an inseparable part of responsibility. The college is responsible to the student in specific ways.

The Christian college must demonstrate its belief in the essential worth of every man. This means the elimination of all that speaks of academic mass-production. It also means the raising of academic standards so that no student who believes he is getting a college education discovers later that he merely spent four years in an intricately carved ivory tower.

Christian students are dedicated to finding their largest usefulness in the service of God. Colleges have a responsibility to help the students live up to this dedication. When they fail in showing students their true talents, the students must find out the hard way. More often than not, this means years wasted in the wrong vocation or in going back to school to start a new major.

A serious problem is the need for the integration in an age of cafeteria-style education. Each professor has his own pair of spectacles and views the world through them. If the student is to know the Truth that will set him free, the Christian college should deal with the problem of specialization and fragmentation of knowledge by reorganizing the curriculum to assist the integration process. In our tremendously complicated modern world, and for a student who must both learn to earn a living and learn to live with his total self, neither general nor specific education seems enough by itself.

The student also has responsibilities to the college. In the conflict between the classroom and the campus there are four major roles a student can play. He can be a Greasy Grind or an All-Around Student or a Big Man on Campus. His role might be that of the Student Who Just Sat There, who did not make good grades but who did not set the campus afire.

Being a Christian student is difficult. Of the four outlined, the role of the All-Around Student seems to fit his purposes best. As J. Robert Nelson stated in *The Christian Student in the University*, "The Christian student does not participate in such activities as publications, or dating, or athletics, merely because he is seeking an opportunity to make a verbal 'witness' to his faith. He participates in them because he is a whole person in community with other whole persons."

Christian faih in the university community must open itself to the investigation of the inquiring mind. No fact or dimension of the mind is able to separate us from the love of God which is in Christ Jesus our Lord. This is the charter for intellectual adventure. This is the vocation of Christian students. This is what Christian obedience demands of the student members of the campus community. From such obedience in the Christian colleges comes greater assurance that freedom will endure in American life.

Freedom in Business and Freedom in Education Walter A. Groves *

Two traditions in American life, the system of business economy based on free enterprise and a system of education based on the democratic concept of freedom, are so closely related as to be inseparable.

From the laymen's point of view, the economy of American democracy is an economy which requires and encourages the productive effort of every individual, and not just a select group of the body social.

Similarly, the American concept of education, especially Christian higher education, is built upon a real concern for the best possible development of the potentialities of an individual as a human being, intellectually, morally, emotionally, and spiritually.

Both of these institutions, the economic and the educational, require a balance of individual freedom with individual responsibility. The business man requires freedom in which to develop his enterprise, though he also knows that his responsibilities as a citizen place proper limits on his freedom. The educator requires freedom to present and examine ideals of every description, and his students have a right to demand that he do so, in order that they learn to think critically and make intelligent choices between alternative courses of action. In doing this, the educator recognizes his responsibilities which are peculiar to the exercise of this freedom. Both business and education in the American system abhor unnecessary controls, especially the controls of pressure groups, and rightly so, because such controls are a continual threat to the American way of life.

But many people in America today have forgotten that freedom in education is not only just as important as freedom in business, but is also the very basis of that freedom. Once education is forced to align itself with a peculiar economic or social theory to the exclusion of the consideration of all others, then that economy or society is preparing its own straight jacket. Free interchange of ideas is just as important in economics and other aspects of living together as it is in scientific discovery and progress. If the advocates of the system of free enterprise wish to destroy it, there is no more effective method for doing so than to deny or curtail the legitimate exercise of freedom in

[•] Walter A. Groves, president of Centre College of Kentucky, has been YMCA secretary in Istanbul, Missionary teacher in Teheran, and teacher at Lafayette College, Centre and Louisville Presbyterian Seminary.

education. There are folks in every community today who are severely critical of bureaucratic attempts to control industry, pointing out that no individual or group located in Washington or New York or any other central point can possibly anticipate all the problems or know all the answers for a business that is nation-wide. Yet these same people, without any hesitancy, are prepared to tell a college what it should or should not teach in order to solve all the problems of the entire system of free enterprise as well as all the problems of world politics.

The glory of the Christian college is, or should be, its freedom from this kind of thing. Similarly, an economic system, to render its best service, must be kept as free as possible for both individual and corporate enterprise. Thus in the best sense of the term, there is a working alliance between free Christian higher education, and free enterprise in business. This alliance is as strong as it is because it is built on certain common understandings.

First, there is the common belief of both in the dignity of every man, not just a favored few. Second, there is the common belief of both in the moral law which is higher than all educational theories or and economic system. Third, there is the common belief that the state exists for man, and not man for the state; that the school exists for the student, and not the student for the school; that the economic system exists for the individual, and not the individual for the system. Fourth, there is the common belief in freedom of speech. While this does not guarantee democracy, it is prior to democracy.

If this alliance is to remain strong and if the democracy which both Christian college and the system of free enterprise in business believe in is to thrive, then both college and business must carry on a critical evaluation of their efforts in the light of their common faith. One of the best ways of doing this is by the careful presentation and examination of those economic and social systems which are claiming to do a better job. This means that they must be heard, recognized for what they are worth, and dealt with intelligently. There is no place where this can be done more effectively than under the guidance of men and women who already have examined these systems and know something of their strengths and weaknesses.

The truth is that until students have been compelled to sharpen their understanding of freedom against opposing views, their appreciation of it can never be more than the uncritical acceptance of propaganda, from which there is bound to be, sooner or later. a rude awakening with very disastrous results.

To ask a college to present only one point of view is like asking it to have in its library only books of a certain school of thought, which few would dare ask of any college. To ask a faculty to exclude the presentation of all but one economic, or social, or religious, or philosophic system, would be the surest way to make inquiring students extremely suspicious of that very system and all too ready to ascribe values to most any other, whether deserving or not.

The Christian college is proud of its contribution to our American heritage. It is especially proud of the leaders in all walks of life who have gone forth from its halls. Those men and women were not confined to an "insulated nursery" during their years at college. Quite the opposite. American ideas and ideals, or better, Christian ideas and ideals, have been presented vigorously, courageously and critically. This is still the great purpose and program of any truly Christian college, and it is the earnest hope that every loyal friend of Christian education will help it continue this job, more necessary today than ever.

The Christian College and the American Way of Life Kenneth B. Smith *

The Christian college is rooted in the American way of life. The American way of life has been expressed in many great documents. More significantly it has been expressed in the lives of many persons to whom we pay great tribute. These persons saw that a new nation with strong ideals, if it was to have a lasting history, needed to have trained leaders. By the time the Constitution had been ratified, such universities and colleges as Harvard, William and Mary, Yale, Columbia, and Rutgers were already providing impressive leadership for the young nation. It was implicit in the charters of these colleges and universities that they were established for the purpose of training ministers and other leaders of the community. As the United States grew in strength and importance, the influence of the Church in higher education increased.

^{*} Kenneth B. Smith, chairman of the National Student Council of the YMCA, represented that organization at the Third World Conference of Christian Youth, held in India in 1952; graduate of Virginia Union University, Richmond, Va., and now first-year student in Drew Theological Seminary; a Baptist.

Significant evidence of the church's interest in higher education can be seen in any history that deals with the conditions of the Negro at the close of the civil war. These new citizens, eager as they were to learn and go forward, would have hoped in vain had it not been for the sacrificial contributions made by the churches of America in the establishment of colleges. Many of the colleges that were started in the South have since died out. However, many have struggled against great odds and have survived. They have served and continue to serve as channels for American ideals.

One of the earliest documents that pointed out what Americans thought to be basic and lasting was the Declaration of Independence. It was in this dedication that it was declared that men are destined to be free, but that they shall be forever under the supreme authority of Almighty God:

We hold these truths to be self-evident that all men are created equal, that they are endowed, by their Creator, with certain inalienable rights, that among these are life, liberty and the pursuit of happiness . . . "

Here the concept of freedom that is basic to all life in America was proclaimed to be an almost sacred principle. In the Gettysburg Address of President Lincoln, this same basic principle was reaffirmed:

... that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, that government of the people, by the people, for the people shall not perish from the earth.

Mr. Lincoln made this address when the nation's concepts were being tested. We can look back now with a bit of pride for we were strong as a people and we were able to stand the test. We have since gone into battle in two tragic world wars to preserve not only this freedom for ourselves, but to make the world know that we are interested in seeing to it that all men enjoy the freedom that we here cherish. Since the end of World War II we have had to engage in battle for the United Nations because we saw that this concept of freedom was once more being threatened. A threat to this concept anywhere in the world is a threat to the very foundation upon which America stands.

However, lately in America, we have seen coming into the spotlight ideas and beliefs which purport to be the true and only interpretations of the American way of life. These ideas seem to have at their very heart the concept of conformity. Some who hold to this distorted form of Americanism have been given much publicity. Unfortunately, their influence has been on the increase. They have made their inroads into the field of higher education with little humility and have declared who they feel are fit to teach and who are not. They are quick to brand organizations which in their opinion do not follow the proper "line". They have not permitted accused individuals to render, in many instances, the proper defense. They have succeeded in undermining in the eyes of many the concept of free encounter which is basic to the processes of higher education. They proceed in this peculiar way because they say that they are fighting the worst enemy that America has, namely Communism. This writer agrees that Communism is the enemy to all those who believe that the freedom and integrity of the individual are of paramount worth. My fear is that those who subscribe to such methods are going to destroy the very thing that they are trying to preserve, namely, the American ideal.

The Christian college has a real responsibility in this area. The Christian college has as the very basis of its educational philosophy, that God is truth, and that all our inquiry and searching is so that students may come closer to this basic Truth. The idea of free encounter is fundamental to a "searching community." It must be. Rather than have persons casually accept what someone tells them to be truth, they, the students, must search and find the proper answers for themselves. In this sense, and in this sense only, will life take on any real and significant meaning. Because men are different, there will be many different ideas afloat in this world. The Christian college recognizes this as the American way does. The Christian college must always insist upon an open platform and an open mind. I see this as its responsibility to God, to America and to itself.

The cornerstone of the new Boys' Dormitory at Livingstone College was laid during the recent Commencement. To cost slightly more than \$200,000 it is the result of the efforts resultant from the United Negro College Fund and a special effort by one of America's leading philanthropists. Other buildings proposed are: a new dining hall, renovations to the Girls' Dormitory, Goler Hall, Ballard Hall (to be renovated for music and home economics) and Hood Building.

THE KINGDOM OF GOD

(The Time Relation of the Kingdom) by Frank R. Brown

Professor of Biblical Literature, Hood Theological Seminary, Livingstone College, Salisbury, N. C.

The term Kingdom of God seems to have been a favorite expression with the author of Matthew. Considering the sources it seems as though the term was not used by Jesus with great frequency. The term Kingdom of God is used in the Gospel of Luke three times out of 164 verses ascribed to Jesus. Out of 187 verses reported as being the words of Jesus in the Gospel of Matthew, the expression is used seventeen times. On the other hand the Gospels, in places, seem to be colored with Christian tradition, legendary material and have editorial emendation. In addition we are faced with what seems to be various presentations of the Kingdom of God as to when and how it may come and its essential nature. So that in dealing with this rather complicated question of the Kingdom of God, we are not considering, (with few exceptions) those parts of Matthew and Luke which have no parallel in other Gospels. But we shall consider material which has the strongest claim to bring us in touch with the earliest tradition which is accessible to most of us.

The idea of the Kingdom of God did not originate with Jesus. It may be regarded in some respects as being the fundamental idea of Jewish religious thinking; to which Jesus gave a new and far reaching significance. Israel was considered as being under the Kingship of God from its earliest beginning as a nation. The primitive Semitic concept prevailed that the tribal god was king of the land assigned to those who worshiped him. This concept was deepened, purified, and universalized by the prophets. The prophetic vision looked into the future for the establishing of an ideal earthly kingdom long before the coming of Jesus. So that the general idea of God was not new to the Jews in the time of Jesus. But what was new was the way Jesus used it and what he taught concerning it.

The Kingdom of God is central in the thought of Jesus and is the subject of his teaching. Such a term in the mouth of Jesus has a permanent meaning which is never lost among the minor changes. It meant, to him, the realm in which the will of God is done. It is well.

he says to enter that realm at any cost. Mk. 9:47.

Jesus came to Galilee proclaiming that the Kingdom of God is close by, repent and believe the good news. Mk. 1:14, 15. The presence of the Kingdom is not dependent upon man's attitude or belief, for regardless as to his attitude or feeling in the matter it is a present tact. It is a historical happening to which men should respond by repentance but whether they repent or not, it is there. "The Kingdom of God is at your door." Lk. 10:9-11. Even that which the prophets of God is at your door." Lk. 10:9-11. Even that which the prophets and kings longed to witness is here, the coming of the Kingdom of God. Lk. 9:59, 60. Jesus' purpose in proclaiming the Kingdom of God seems to be not as something to come in the near future but as a matter of present experience. The coming of the Kingdom of God can only be realized in the experience of the individual. It then becomes a present reality. Lk. 6:20; Mt. 5:3. Jesus was not devoted to proclaiming that the Kingdom of God as the hope of many generations had come at last. To Jesus it is not merely imminent it is here. When we consider the teaching of Jesus in this light it may be recognized as "realized eschatology", that is to say, as being the impact upon this world of of the "powers of the world to come" in a series of events which are unprecedented and unrepeatable but are now in actual process. Then unprecedented and unrepeatable but are now in actual process. Then we may say that, so far as the power of God's act is shown in the work of Jesus, the Kingdom may be said to have "come in contact" with men; and since the disciples of Jesus have shared in this power which he has brought, they may be said to be "in" the Kingdom. Lk. 11:20, and Mt. 12:28. Lk. 7:28 and Mt. 11:11. The Kingdom of God proclaimed by Jesus, as the fulfillment of the promise, is here; that now the Kingdom of God begins. Lk. 10:23, 24. It is deliverance for men.

The Kingdon of God is not represented as having yet to arrive in The Kingdon of God is not represented as having yet to arrive in the world as coming through certain progressive stages but as a present fact in the world. The realization of its presence being the end product of personal experience through the acceptance of Jesus' message of repentance and faith in God. The acceptance of Jesus and his message led men into the experience of total submission to the will of God which marked the end of an old life and the beginning of a new life in the realm of God. Mt. 7:27, Jn 3:3, 5. The parables of the mustard seed, Mk. 4:30-32; the leaven, Lk. 13:20, 21; and the seed growing of itself. Mk. 4:26:29; point to a Kingdom which is present growing of itself, Mk. 4:26-29; point to a Kiugdom which is present but that now has a small beginning and through the gradual acceptance of Jesus' message the number of those who thus enter the Kingdom of God will increase producing great results. This gradual growth with tremendous results would be consummated in the day and time of Jesus. The perspective is short, there is no comparison made with such as an oak tree, the consummation of which would be in the distant future. For the Kingdom is a present fact, it is spiritual, slow in producing its effects and begins in ways that cannot be dated. No close observation will be able to note the moment of its arrival. Lk. 17:20, 21. So far from coming with external signs which will attract attention, the Kingdom is already in this midst of you, (in the person of Jesus and his disciples) and you do not perceive it. "Within you", the Kingdom is essentially spiritual: it is in your hearts if you possess it at all. It is given to all those who seek it. Lk. 12:31, 32. Let thy Kingdom, Lk. 11:2; a personal prayer by believers that man may accept the message of Jesus and through this experience the Kingdom comes to them or they enter it. Mt. 6:10; contains the Jewish concept, but to Jesus it is a spiritual reality.

How then, may God's Kingdom be in the future? Jesus speaks rather naturally concerning eating and drinking in the Kingdom of God. But he does not paint elaborate pictures of heavenly glory nor does he depict the punishment of hell. The few prophecies of the future which may be ascribed to him with any degree of probability are somewhat lacking in the oracular and esoteric note. He seems to repudiate all representations of the Kingdom which human imagination can create. Mk. 12:25. Thus Jesus rejects practically the whole content of apocalyptic speculation, the calculations of the time and the watching for signs. Lk. 17:20, 21, 23, 24. So that the future Kingdom of God is not something which is expected to come in the course of time; and to help its coming one may do something in particular probably through penitential prayers and good works which become superfluous in the moment of its coming. But rather the Kingdom of God is a power which being entirely future determines the present. It determines the present because it compels man to a decision. Then that which was future becomes present. Not that the Kingdom did not exist in the present, for it was in the world but future to the individual who had yet to accept Christ. Man can make no demand upon God. The simple and superficial observation of laws, the following of customs, the keeping of sacred rites, do not give one

privilege to claim entrance into, nor to consider himself as being in possession of the Kingdom of God. Jesus places emphasis upon internal purity and not an external show of purity. So that man's spiritual relation with God must be total submission to the will and power of God in sincerity and truth. Then the Kingdom becomes a present fact. Mt. 5:17-20. Obedience to God is the very path to the Kingdom of God. Mt. 7:21. It is a mystery, it is outside of the power, control and understanding of man. It is supernatural. It is present in the seed, the proclamation of the Kingdom and becomes future in the possibility of man's acceptance and thus deliverance from the existing world order. Mk. 4:26-29. Thus the Kingdom is present in the world as a spiritual reality but it is future to those who have not accepted the message of Jesus. Through the experience of complete submission to God, to them, the Kingdom becomes a present reality.

Jesus, it seems thought of the Kingdom as having actually begun with him and his disciples, not of but in the world. Both future and present. This is implied in Lk. 10:23f., where there is a note of the tulfillment of prophetic vision of a better future. The mystery which is to be revealed and known; the disciples are learning it at that hour. Then Jesus says to the scribe, "you are not far from the Kingdom." He taught his disciples to pray for it to come "Thy Kingdom come." Lk. 11:2. Jesus expected it to come within that generation with power. Mk. 9:1. There are those among you, says Jesus, who shall believe and thus enter into the ever present Kingdom of God before you die. The coming of the Kingdom seems to be identified with the coming of the Son of Man and this coincides with everything that Jesus said about the time of that coming. Mk. 13:30. That coming is to be before some of those in his presence should taste of death. If his words are to stand, therefore, it was to be events belonging to the generation which fulfilled the prophecy of his coming and the establishment of his Kingdom. And in this case the Kingdom was to be spiritual and the agencies in its establishment were to be the Spirit of God and the providence of God in human affairs. Mk. 9:1. Thus that which was future has become a present reality.

This future aspect of the Kingdom may be seen in the account of the last meal of Jesus with his disciples. Although it has legendary coloring, it possibly preserves an old saying in which Jesus affirmed the certainty that he would celebrate the next feast with his followers

in the Kingdom of God. At any rate his message seems to be based on the certainty that the Kingdom of God is beginning now. His own activity is for him and for his followers the sign that the Kingdom is imminent. Lk. 22:15-18. "If I by the finger of God", says Jesus, "drive out the demons, the Kingdom of God has come to you", Lk. 11:20. The parable in Lk. 19:11-28, apparently points to a Kingdom in the future, a belief that Jesus was going in triumph into Jerusalem. But the desired Kingdom is at the starting point. It is present not at a distance. So that the nobleman went to get an appointment to a Kingdom already in existence. The Kingdom is present but the nobleman's possession is future. Another aspect of futurity seems to be present in the statement found in Lk. 13:28, 29. There will be weeping and sorrow because of others entering the Kingdom and they being left outside, due to their own misconduct. This picture seems to be of the present that which was actually happening or would come to pass. The Kingdom is present, the Jews will not believe the gentiles and common people do believe or will believe and enter the Kingdom.

The Kingdom of God does not consist in the practice of this or that separate virtue, but in the choice of the highest good which regulates individual acts. Wealth has the power beyond most other things of making itself appear the greatest good. Therefore it is difficult for a rich man to enter the Kingdom of God. Mk. 10:23-25. For entrance requires the humility of a child, Mk. 10:15; the spirit of sacrifice, Lk. 14:34, 35; total submission and obedience to the will and power of God. Mk. 7:21. The Kingdom is a present reality. Now there are those who in their spiritual life realize the need of God to them belongs the Kingdom of God. Mt. 5:3; Lk. 6:20. An element of futurity is suggested in these verses. But again, it is in the future as far as the individual is concerned.

An object may exist as a present reality but an awareness of its presence lay somewhere in the future to an individual not knowing of its existence. When that person experiences its presence it cases to be future to him and becomes a present reality. How long it remains in the future is dependent upon the person. The Kingdom of God in this light is both present and future.

The Kingdom of God in the thought of Jesus is not an ideal which realizes itself in human history; that is we cannot speak of its founding, its building, its completion; but we can say that it comes, it appears. It is miraculous, supernatural and superhistorical. It cannot be realized in any organization of world fellowship. Men can receive its salvation and can enter it, but they with their fellowship and activity do not constitute the Kingdom. The Kingdom exists as the realm of God in which the will and power of God is operative. It is a spiritual Kingdom. It is the Kingdom of God both present and future. It is a present reality and a future possibility to all who would believe. "Behold I stand at the door and knock."

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September 3, 4, 5 and 6th Zion Churches of the Allegheny Conference, the Allegheny District of Ohio Conference and the western area of the Philadelphia and Baltimore Conference are invited to participate in the annual week-end Interracial Institute of the Church of the Brethren at Camp Harmony (near Stoystown, Pa., just off Route No. 30).

The Church of the Brethren has long been known as a sponsor of world Fellowship, doing a great service in arranging for the care of foreign students, its clothing projects (overseas) and its *heifer* project (sending calves overseas for rehabilitation purposes). Now, the denomination takes renewed interest in problems which exist here at home.

The Interracial Camp is a movement, lay inspired, by that denommation which now enters its second year. The cost is surprisingly low—a maximum of six dollars for the three days (the 6th of September may bring a small additional cost). It is to be hoped that the churches of our denomination will do all in their power to aid in this fine project.

TECHNIQUES OF EVANGELISM

By Rev. J. Dallas Jenkins, Minister Avery Memorial Church, Pittsburgh, Pa.

INSTALLMENT V-The Evangelistic Campaign

Correction: On page 166, A. M. E. Zion Quarterly Review, Volume LXIV, No. 3, paragraph 1, line 11 the following incorrect rendering of our thought is given. "It will be found, I believe, almost impossible to exert an evangelizing influence in the home where your sermon picture is hanging on the wall at all times." This should have read as follows: "It will be found, I believe, almost impossible NOT to exert an evangelizing influence, etc." The exclusion of this little word changes the entire meaning of the author. This may be a manuscript error or printers error I do not know which. Please re-read the paragraph with the above correction.

"People will not attend a revival anymore", "This church just can't seem to have a revival", "We have a year-round revival", "If we get them on Sunday morning we are satisfied", "This church is too busy for an evangelistic effort" are the customary excuses one hears, and a hunded more, for the trend in many places is away from the evangelistic campaign. Indeed so pronounced has the tendency become that, in many churches, there has been no crusade for the souls of men for some years. There is in the ranks of the ministry some few who are avowed enemies of the "old time revival" as they term it. Their argument is to the effect that the church should be the soul-winning agency all year round; and they base their arguments on the numbers who are received into fellowship on Sunday morning.

Over against this extreme, on the one hand, is the other extreme. It is characterized by those congregations who depend entirely upon special evangelistic efforts, held annually or semi-annually, as the only outreach of the church in the area of soul-winning. They speak of the "Revival Season", "Harvest Time" and "Time For Our Annual Campaign" as though the Spirit of God had certain months in which it strives in that locality to the exclusion of all other times of the year. After the Crusade the church gears itself to its economic tasks and to

its social and Quasi-religious activities with little thought of evangelism until another season rolls around.

Now neither of these two positions is in harmony with the spirit of The Scriptures nor of the early Christians. Paul, the great apostle, reminds the elders at Ephesus that he had done both personal and public work, and in The Acts Of The Apostles many were added to the church in great testimony to the effectiveness of the campaign method, "Continuing daily" as one Scripture reads: "And the Lord added daily" as another records. But we need not labor this point for, I believe that, if success can attend the Campaign and if abiding fruits can be evidenced in the Church, then pastors will welcome back again these festivals of spiritual rainfalls which have purged so many of sin and led them to a saving knowledge of The Lord Jesus Christ. Indeed so much good has been accomplished, and so many uncounted multitudes have been led to Christ through this medium that no sane Christion, whether minister or layman can, deny its place in the scheme of our evangelistic program. Our task rather, then, is so to organize them and plan their program in such detail that they will reflect the intellectual growth of the church and at the same time consecrate our talents anew to the Great Commission.

THE SUCCESSFUL CAMPAIGN THEN MUST, FIRST OF ALL, BE A UNITED CAMPAIGN BETWEEN MINISTERS AND PEOPLE. Never mind waiting "for the Spirit to say so"; for the Holy Spirit will always lend its sanction to noble, sincere effort to advance the Kingdom of God. So many well-meaning pastors have taken it upon themselves to "launch a campaign" and have expected to have great results without first preparing their congregations for the great spirit of sacrificial sharing which must be their part to assure success. In the same token the evangelist who is the center of attraction and who, by his ego and showmanship, says "Get back God and let the people see me" can never hope to have lasting results in his labors. The reason is simple: Such an effrontery to the Holy Spirit characterizes the evangelist as nothing more than an entertainer and there is lacking that communal sharing between minister and people which will bring conviction to sinners and sanctifying grace to the hearts of the believers. Both pastor-evangelist and people somehow must be brought together in a cooperative adventure which will pulsate with the throbbing joyousness of an At-one-ment that will be immediately

recognizable by any who fall within its orbit. "Our fears, our hopes, our aims are one" are the words of the hymnist which might appropriately be applied to the conditions of spirit under which an evangelistic campaign can be properly and effectively launched.

Now not alone in the spiritual application of this together-ness need we concern ourselves, but in the practical application of our labors in the campaign itself must we be one in effort. There are tasks in a campaign that only the layman can do. These are multiplied ten-fold when an outside minister is brought in to do the preaching. And when this minister is completely unfamiliar with the community it is multiplied even greater. No one better than the layman knows the people who are unchurched. No one better than the layman knows those whose habits of life are unbecoming the Christian character and who need a deeper experience of grace in their hearts. Who, better than the layman, can bring his unsaved neighbors to the services of God? Who, better than the layman, can translate the message of Christ into the everyday language of colloquial usage? Who, better than the layman, knows the moral, economic and spiritual blockades in the lives of his neighbors, which prohibit his enjoying the freedom of true salvation? Here we have a general area of cooperation where the congregation shares so immensely in the success or failure of the campaign. Even the Sunday visitors to our services are there more than often, because some member of the church has invited them to come. This is the answer to the objection raised in some quarters that sinners do not attend revivals anymore. This is not strange or new for, as far hack as I can remember or read, the unsaved have always been BROUGHT to the church by those who already knew the glory and had come to the knowledge of God. The Holy Scriptures abound with such illustrations. There is the story of Andrew who brought his brother; there is the story of those friends who brought the sick man to the revival at Capernaum and let him down through the roof; there is the father who brought his son; there are the mothers who brought their infants and children to the revival on the hillside for Jesus to bless. To succeed in a campaign, both minister and people must make up their minds that it is a UNITED EFFORT and not an evangelist's side-show.

MANY AN EVANGELISTIC CAMPAIGN HAS BEEN SAVED FROM UTTER FAILURE BY A CONSECRATED AND ORGAN-

ASSURE THE SIGHT OF THE FRUITS OF LABOR. This has often been true when the preaching was comparatively ineffectual and the techniques of the evangelist crude. In this connection it would be well to caution concerning several matters which might tend to destroy the appeal of the Gospel entirely. One of these is the custom in some churches and in some sections of the country for the Christians to go to the unsaved and urge them to accept Christ. The questions to the propriety and effectiveness of this technique is indeed a delicate one. All of us, no doubt, know of occasions where such intercession has contributed to a confession. What we do not know, however, is the great number of persons who, by the same token, have been hardened to the entreaties of the minister and shut out of The Kingdom Of God forever. Many a visitor has been so insulted, angered and embarrassed by such over-persuasion that it has been difficult to get him to return to a revival service. Many a well-meaning, but unworthy, intercessor has been the stumblingblock in the way of a decision which was almost ready to be made. Shall the pastor, then, train his flock to cooperate by speaking to the unsaved during the public worship?

I am persuaded, after sixteen years of evangelistic laboring, that for the most part it would be better to leave the decision up to the seeker during the public service. Perhaps there is a bit of ministerial jealousy for the souls of men in my heart, but it seems to me that the entreaties of the layman in the public service cheapen the appeal of the evangelist and distract the attention of someone else who might be "almost persuaded." Further, it appears that the demands of repentance are set forth in sacred writ that, in order for it to be acceptable, must be complete self-surrender without any coercion save that of the Gospel itself. There seems also the greater possibility of spiritual atfinity between the minister and the seeker than would likely exist between the pew and the seeker; for the layman in the pew cannot see the countenance of the seeker nor can he know the psychological and spirit waves which can be both seen and felt by the Man of God who occupies the position of the evangelist.

Now the above paragraph does not preclude altogether personal work at the evangelistic service. One of the most effective ways to use those who have a yearning and a passion for souls is to appoint

committees for that work. I recommend three particularly, and great care should be taken in their selection. Viz, an Altar Committee, an Inquiry Room Committee and a Prayer Committee. Where Prayer Bands exist the third committee need not be formed. Let the Altar Committee move quietly and reverently among those who have come forward and, without officiousness, separate them into groups; namely (1) those who are being reclaimed or ready to transfer membership by letter or by Christian experience, (2) those who are ready to make a profession of faith in Christ Jesus and be received as candidates for baptism and (3) those who are undecided and Christians who have come seeking guidance and prayer. Let this third group be referred to the Inquiry Room where the committee there will labor with them in counselling, scriptural interpretation, etc. Let the Prayer Band or Committee on Prayer tarry with those who feel (notice that I said those who feel themselves-not those whom the committee feels) they desire prayer. But in no circumstances should prayer be forced

Sometimes and in some places it has been found to be effective for the Prayer Band to meet in the Prayer Room sometime before the public service, thus providing an opportunity for seekers of The Way to meet with them there, to offer prayers of thanksgiving for those who have been helped and saved and to plead for the benediction of the Holy Spirit upon the public service. Here also the name of those unsaved friends and members of families of the church could be presented and special intercession made in their behalf without the embarrassment of public acknowledgement, yet with the same final effect of decision, God blessing. The tears of concern in the Prayer Room and the "wrestling of the midnight" may often bring rich results in the inquiry room of souls who have made decisions and who can be referred back to the Altar Committee the next evening for reception into the church or as candidates for baptism.

In organizing for the evangelistic campaign I WOULD RECOM-MEND THAT A CONSECRATED NURSERY COMMITTEE BE APPOINTED. Where the physical plant of the church is so blessed with room, an actual nursery should be set up for the campaign where the babies and small children can be brought to the service by the parents. The reason for such a committee is three-fold at least. While it frees the parent for more consecrated worship and attention to the means of grace; and while it relieves the service from the disturbance which babies often cause; and while it removes the excuse of the infant keeping the parent at home, it also PROVIDES AN OP-PORTUNITY TO ENLIST THE BABIES FOR BAPTISM (in those communions that baptize infants) OR FOR CONSECRATION TO GOD AS THE USAGE OF THE CHURCH PRESCRIBES. It is surprising how many babies in the average congregation have never been brought to The Lord by its parents. The Nursery Committee, then, is not just a committee of baby-sitters and nurses, but it is also a committee of infant evangelists who solicit the promise of the parent to bring the baby to God and, where possible, to arrange a definite time for its baptism, taking down all pertinent data as to date of birth, parentage, etc. All of these babies should be placed in the Cradle Roll of the church and visitors from other communions should be referred to the Cradle Roll Department of the church of their choice. A program of God-focused activity might be arranged for the older little folk who are in the committee's care.

THE SUCCESSFUL CAMPAIGN MUST STEER AWAY FROM PUBLIC EMPHASIS ON FINANCES. By this we do not mean to say, nor even to intimate, that there should be no financial responsibility or monies raised during the revival. Many a pastor has felt himself forced to cancel revivals because they have created financial deficits which it has taken weeks to overcome. Aside from this is the responsibility of the Trustee Board to keep the expenses of custodial salaries and utilities up to date which are, necessarily, increased at such a time. On the other hand many a campaign has been rendered completely ineffectual spiritually by an over-emphasis on collections and by the racketeering—like methods of salesmanship, contests and the like as used by so many "professional" evangelists. I have seen everything sold at revivals from pictures of the evangelist to lucky numbers and running the whole gamut of roots. herbs, incenses, records, soaps, charms and what have you? While we do not question the propriety of some of these methods of fund-raising we do say emphatically that EVANGELISTIC CAMPAIGNS ARE NOT THE PLACE FOR THEM.

Where, then, lies the happy medium that is both acceptable spiritually and sound economically at the same time? I am confident that this should be a time of great financial in-gathering. Yet such ingathering can be done so devotionally and so reverently that it will con-

tribute to the general spiritual quality of the service. The appeal is so urgent and the responsibility so personal and so great that no one can fail to give generously and willingly to the support of the Gospel. It is extremely wise to have the expenses of a campaign underwritten by personal pledges even before the campaign begins. Here is a fine opportunity to determine whether there is unity of purpose on the part of pastor and people which we spoke of in the opening paragraphs of this chapter. Here, also, is a fine opportunity to stress the blessings derived from faithful stewardship and to contribute to the spiritual side of the revival itself by sacrificially giving of one's substance to the Master. In the service itself the genius of the pastor-evangelist will devise means of receiving offerings in a manner becoming services of this nature and that with the maximum of benefit to all concerned.

THE SERVICES THEMSELVES CANNOT BE LENGTHY in a successful campaign. We have been in many churches where the worshippers did not come in until an hour or more after the first had arrived. The pastors, in these instances, knowing the pattern have deferred the preaching until he felt that the maximum expected congregation was present. This is a difficult situation to ride over and it must begin in the regular habits of the church and not in the revival. A congregation that knows the morning worship will not start until they arrive are likely to become lazy, indifferent and belated. Such a policy is also, manifestly, unfair to those punctual persons who are always on time. Determine the best hour to begin the services and begin SERVICE, not some kind of preliminary at that hour. If there is to be some type of preliminary then be sure to announce clearly both the hour of the preliminary and the hour of divine worship. Often you have heard the expression: "I let the spirit guide me." This may be well and good for what it is worth. We need, however, to remember that everyone present has not the same benediction of the Holv Spirit as ourselves. Furthermore the pastor-evangelist must bear in mind that although he is about his regular duties, the congregation has a secular work by which they make their livings and in which they must engage come tomorrow. We need not here discuss the powers of retention of the average mind, nor the acceptable lengths of sermons, physical and emotional ills, nor all of the many related factors which would prove the wisdom of brief services. Every reader knows these already. Suffice it to reiterate THE SERVICES CANNOT BE

LENGTHY IN A SUCCESSFUL CAMPAIGN. Far better is it to have two, or even three, successive services than to wear out one person in a prolonged service with the least benefit.

While the above in no measure covers the many ramifications into which this study might lead, we have attempted to touch upon some of the factors which will perhaps aid in recapturing some of the beauty and glory, the fascination and effectiveness of the Evangelistic Campaign which has, through the years, proven to be the most effective means for saving men for the Kingdom of Christ.

THE COVER PICTURE

Twenty years ago the Reverend E. F. Smith organized the Good Samaritan A. M. E. Zion Church, Erie, Pennsylvania. On February 28, 1954, the recently purchased edifice was dedicated with its \$40,000 price paid in full. The A. M. E. Zion Quarterly Review hereby pays tribute to a pastor and people who have completed one of the outstanding tasks recorded throughout the connection since the General Conference of 1952.

The beautiful sanctuary can seat 650 persons. At the present time the Erie Congregation is perhaps the fourth or fifth largest in the Ohio Conference and no doubt outranks in membership all but five Zion churches in the state of Pennsylvania. Its present membership is 750.

RABBI MAURICE DAVIS TO PARTICIPATE IN CHRISTIAN EDUCATION CONVENTION

Rabbi Maurice Davis of Temple Adath Israel in Lexington will represent the Jewish Chautauqua Society as guest instructor at the General Convention on Christian Education to be held at Louisville from July 31st to August 6th. Rabbi Davis' course is: "Preaching from the Prophets." The meeting is under the auspices of the Hood

Theological Seminary of North Carolina.

The National Federation of Temple Brotherhoods sponsors the Jewish Chautauqua Society, which sends rabbis to colleges as part of an educational program to disseminate authentic information concerning

Judaism.

OF HISTORICAL NOTE

Section I

The data listed below is found in the Minutes of the Common Council of the City of New York 1784-1831.

Vol. II, p 452. In Common Council held on Monday the 25th day of June, 1798.

A Representative of the Trustees of the African School in this City was read and referred to the Committee on the Subject of Schools and it was ordered that an advance of \$250 out of the monies granted by the Legislature for the encouragement of Schools to be made to the Trustees for the use of the said School and that Mr. Mayor issue a warrant on the Treasurer for payment thereof account.

Vol. III, p. 564. (519) In Common Council, July 10, 1804
Returns were received from the following churches of the monies given to them for the use of Schools agreeably to law wit, the German Lutheran Church, the Methodist Episcopal Church, the Scotch Presbyterian Church and the African Church.

Vol. IV, p. 389, Sec. II. (354) In Common Council, March 30, 1807
The memorial of George Collins and others, Trustees of the African Church, complaining of their worship's being disturbed on Sundays by Boys and unruly Persons and requesting that a watchman may be stationed at said Church during their hours of public worship was referred to the Watch-Committee with instructions to have a watchman stationed there accordingly.

Vol. IV, p. 682. (430) In Common Council, December 28th, 1807
A Communication was received from the Committee appointed by the Africans and descendants of Africans in this City "to make arrangements for celebrating the period which puts a stop to commerce of the human species" returning their acknowledgments to the Corporation for the grant of officers to preserve good order on the occasion, and soliciting the members to accept tickets of admission to the oration which is to be delivered by the African descendent at the African Church in Church Street corner of Leonard on Friday the 1st day of Jany. next 10 o'clock.

Vol. V, p. 59. (245) In Common Council March 21st, 1808

A memorial of the African Zion Methodist Episcopal Church praying a grant of that portion of Potter's Field which has been assigned to them for a burial place, to be exonerated from any assessment for regulating a street adjoining said ground understood to be called First Street, amounting to about Twenty-eight Dollars.

Whereupon Ordered that a warrant to be issued in favor of the Collector for the amount of said assessment.

Vol. V, p. 74. (259) In Common Council March 28th, 1808

The Clerk presented the following communication: The Clerk has the honor to represent that at the last meeting of the Common Council on hearing the Petition of the Trustees of the African Zion Methodist Episcopal Church, a warrant was ordered in favor of the Collector for \$28 to exonerate said Society from an regulation of First Street.

On investigation it appears that the lot occupied as a burial ground on which (276) said assessment is levied, belongs to some African Society, and Mr. Dunstan, Collector informs the Clerk that means are provided to discharge same as some mistake therefore has arisen in respect to the merits of the Petition, it may be proper, perhaps for the Board to rescind their order and to permit the Petitioners to withdraw their petition.

Which is respectfully Submitted John Pintard

Vol V, p. 272. (159) In Common Council September 26, 1808
A memorial of the Trustees of the African Methodist Church complaining of riots before their place of worship and against Duncan McDonald, a watchman, for abuse of his duty, was referred to the Market Committee.

Vol. V, p. 278. (166) In Common Council, Oct. 2, 1808
The subject of fixing a watch box and stationing a watchman at the African Church was referred to the Watch Committee.

Vol. IX, p. 40. (232) In Common Council March 10th, 1817

A Petition of Sundry members of the African Episcopal Church complaining of riotous conduct at Mr. Broad's Church in Rose Street was referred to the Committee on Police.

Ed. Note: The above (232) evidently refers to the Episcopal Church but we have included it here.

Vol. IV, p. 256. (130) In Common Council August 4, 1806 A Petition of the African Church was referred to the Alderman and Assistant of the Fifth Ward and the Comptroller.

Vol. VIII, p. 729. (152) In Common Council April 18, 1814

A Memorial from Sundry Inhabitants complaining of the riotous conduct of boys assembling on Sundays at the African Church, corner of Leonard and Church Streets and of the extreme late hours of the night to which the exercises in said Church are continued, was read and referred to the Police Magistrate.

Vol. IX, p. 111. (351) In Common Council April 21, 1817

The Comptroller on the Petition of William Miller presented the following report which was agreed to:

The Comptroller Respectfully Reports on the Petition of William Miller and claims exemption of Assessment to the amount of Fifteen hundred Dollars on a house and Lot of Ground No. 36 Mulberry Street in the Sixth Ward which is rated at Eighteen hundred Dollars on account of his being a Minister of the Asbury African Church. The facts stated by the Petitioner appear to be correct and satisfactory. Testimony has been exhibited of his exemption in the sum stated agreeable to the 28th Section of the "Act for the Assessment and Collection of Taxes" Passed April 5th, 1813. It is therefore Respectfully (359) Recommended that the Collector of the aforesaid ward should be directed to make the necessary deduction and return the amount with the list of Errors. G. R. Bleecher, Comptr.

Vol. IX, p. 372. (74) In Common Council December 1st, 1817

A Petition of the Trustees of the African Zion Church to be released from the payment of an assessment for Canal Street, was read and referred to the Committee of Charity to report.

Vol. IX, p. 387. (95) In Common Council December 8th, 1817

The Committee on Charity on the Petition of the Trustees of the African in Church Street Reported as follows: That the Petitioners are not entitled in Law to be released from the payment of the assessment laid and support of places of worship as highly beneficial not only to the morals, but to the industry of the lower Classes of the Community and considering also that people of Color Composing the Society are poor and already embarrassed in their church affairs. Your Committee recommend that the

Board (107) relieve them from payment of this assessment.

(Sign'd) Stephen Allen John B. Coles Samuel Stevens Eldad Holmes Arthur Burtis

Which Report Was Approved

Vol. XII, p. 485-6. (84) In Common Council July 22nd, 1822

The same committee to whom had been referred the Petition of

William Schureman, reported as follows:

The Committee on the Fire Department to whom was referred the memorial of William Schureman to be remunerated to the sum of ninety Dollars and Thirty two Cents the amount of Costs accruing from a persecution instituted against him for sending an unruly and disorderly person to the Watch house although he was compelled to do so in the execution of his office as Fire Warden while at the fire which consumed the African Church on the 20th of December last

Respectfully Report

that they have made enquiries relative to the facts and circumstances set forth in said memorial and find them in substance correct.

That while said memorialist was executing the duties of Fire warden and after using every other means was compelled by the disorderly conduct of Herman Martin to Call (119) upon a wachman to take him to the Watch House. The said memorialist was afterwards prosecuted for false impr(is) onment and a judgment obtained against him for ninety five dollars and Thirty two Cents. which your Committee deem oppressive and unjust and that said memorialist is entitled to the protection of your Honorable Body while executing his office and ought to be remunerated to the amount of said Judgment. Your Committee therefore recommend the following resolution

Resolved that the Comptroller be directed to pay to the said William Schureman the sum of Ninety Five Dollars and Thirty

Two Cents

(Signed) David Seaman James Hall Vol. XV, p. 330. (179) In Common Council April 10th, 1826 A Petition from the Trustees of the African Church corner of of Church and Leonard Streets praying the Corporation to grant them Engine House 31 was read and referred to the Committee on the Fire Department.

Vol. XV, p. 430. (339) In Common Council May 22nd 1826

The Committee on the Fire Department to whom was referred the Petition of the Trustees of the African Church corner of Church and Leonard Street praying the Corporation to grant them Engine House No. 31 presented the following report in favor:

The Committee on the Fire Department to whom was referred the Petition of the African Church corner of Church and Leonard Streets praying the Corporation to grant them Engine House 31 Respectfully Report that they have enquired into the facts stated in their Petition and inform the Board that Engine House No. 31 has been located on the Church Ground for the term of 20 years last Past during which no Ground rent has been required and as the House is of small value, it being a frame building and not large enough to make it convenient for the Company attached (377) to said Engine your Committee are of the opinion that the Prayer of the Petitioners is not unreasonable and ought to be granted they therefore offer the following Resolution:

Resolved that the Prayer of the Petitioners be granted.

Resolved that the Superintendent of Repairs Cause a house to be built on the ground belonging to the New York Sugar Refining Company in Leonard Street under the Direction of the Committee on the Fire Department.

John Agnew
Samuel Gilford Jnr
which was approved and the Resolution adopted.

Have you moved recently? In many cases subscribers to the A. M. E. Zion Quarterly Review state that they have not received issues. UNLESS YOU WRITE US IMMEDIATELY of a change there is every possibility that you will miss copies until a new listing is issued by your Annual Conference. TWENTY-FIVE Subscribers missed their Review the last issue.

SERMONIC LITERATURE

Christ Centered Prayer

This sermon, Christ Centered Prayer, was preached at the Middle Spring Presbyterian Church, Shippensburg, Penna., Feb. 28, 1954, on Pulpit Exchange Sunday, by the Reverned Rhea Swann Lomax, Minister at the West Street A. M. E. Zion Church, Carlisle, Penna.

If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

We have recently been called to prayer. Special agencies and avenues have been called into use to urge the nation into a spirit of prayer. Strangely enough, people all over the world have been urged to pray. We must admit, that with some, prayer need not be urged. It is a common spiritual activity, a daily routine.

Why pray? Why call the people to prayer? If all are asked to pray, something must be wrong.

Dr. Jerome Cleveland, distinguished preacher and writer, says, "Our own selfishness and indifference has toppled the towers of our democracy. We are being destroyed by lack of faith and neglect."

Sometime ago the Bishops of the Methodist Church declared that we have lost the "passion for souls." "We have too much complacency in the face of great moral and religious destitution. Too few Christians seem alarmed at the inevitable doom that threatens our institutions and the great peril that confronts our youth. Something is needed to arouse us", say the Bishops, "something needs to be done to break up this distressing state of religious stagnation." SOMETHING IS WRONG. WE ARE CALLED TO PRAY.

PRAYER! Is it that important?

Yes, it is important. It is one of the most essential exercises in the Christian life. It is closely allied with faith. For faith without prayer is dead.

PRAYER! WHAT IS PRAYER?

So many answers have been given. One man says that it is confession, petition, supplication, thanksgiving rolled into one. Another says that "Prayer is the voice of faith", another says, it is the deepest impulse of the soul for companionship with God. James Montgomery pens a most beautiful answer.

Prayer is the soul's sincere desire, Unuttered or expressed; The motion of a hidden fire That trembles in the breast.

Prayer is the burden of a sigh,

The falling of a tear,

The upward glancing of an eye,

When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice, Returning from his ways; While angels in their songs rejoice And cry, "Behold he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven by prayer.

O Thou by whom we come to God,
The life, the truth, the way;
The path of prayer Thyself hast trod;
Lord teach us how to pray.

When we speak of Christ-centered prayer, what do we mean? What do we mean by the center of anything? It is the point around which all else is gathered, the point in which are the controlling forces. Thus, London might be described as the center of England, because all the great highroads and railways run into it, or radiate from it; just as the spoke runs to the center of the wheel. To hold London is to hold the key to all England.

The sun, about which the earth and the planets revolve is their center, and it holds them and determines their paths. In the same way the heart is the center of the body, and from the heart and to the

heart the life blood flows to and from. In the same way there is a heart, or a central sun or a master point in prayer, and this center or master point may be said to be Jesus Christ. He contains all the rest, He alone can give vitality and meaning to all that belongs to the revelation of God. If you want to understand the circumstances you must look at the center. We are all in a very sad plight. We are separated at the circumference by difference of belief and opinions, but if we could get nearer the center, we would get nearer to unity and to Christ. Please consider briefly a few points on Christ centered prayer.

1. IN CHRIST CENTERED PRAYER WE ARE ABLE TO

REGARD THE WHOLE FAMILY OF MAN.

When our prayers are Christ centered we are able to regard all men as our brothers. God's goodness does so, Christ redemption does so, Christ centered prayer does so. All of us are one family, one seed, all of our wants are extensively the same, we have one God as our father and Jesus Christ is our elder brother, we are of one body. Then our prayers should be the same, for one another. The early disciples were solicitous to have the prayers of the Church, "Brethren pray for us."

It is scarcely to be expected that people can profit by the labors

of any man for whom they do not pray.

We should not look for a preacher or a leader being useful in the church or the community, however well he may preach or serve, if he

did not pray for his people.

Two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee prayed thus with himself, God, I thank Thee that I am not as other men are , I give tithes of all that I possess, I fast twice a week. Here is a man who goes to worship, who prays, who practices self denial, who dedicates a part of his substance to God. And then the awful tragedy, that this Pharisee could undo all the good that he had done, that he could spoil his life by giving utterance to these terrible words, "God I thank Thee that I am not as other men are, even as this publican." Here we find a man in the place of prayer, in the pose of prayer, really talking to himself. Here was a man who had developed a harsh judgment for his fellowman. He was under the cold assumption that his virtues were superior to others. His was the sin of spiritual pride, of being concerned with his own righteousness. And this is the danger which is always with each of us. The danger of individual Christians thinking of the welfare of their own souls, and forgetting others who are in need. The danger of a parish being wrapped up entirely with its own functions, and caring nothing about winning the great outside world around us. A Christ-centered prayer is not a selfish prayer. It is a prayer that goes out for all men alike, our friends and our enemies. People in all walks of life.

When Jesus hung on the cross, His prayer was for his enemies who had crucified him, "Father, forgive them, for they know not what they

do."

One of the unique things about the life of Christ is that He brought together people of all the world into one fellowship. The rich and the poor, the wise and the simple, the friend and the foe, a mission to reconcile the world unto himself. The magi, who were wealthy kings, highly educated priests, Persians, descendants of Israel's conquerors. The shepherds, probably hired herders, poor unlearned peasants. Yet these met at the feet of the Saviour. He came at the point where classes met, the carpenter was the heir of David. "He came at a point where colors met, He was neither white nor yellow nor black, but blend of all three in the olive drab of the Jew." JESUS WAS CENTRAL TO THE EXPERIENCE OF MEN, AND HE MUST BE CENTRAL TO THEIR SALVATION.

For an unselfish prayer, turn to Longfetllow's immortal classic, "Hiawatha's Fasting" from "The Song of Hiawatha,"

You shall hear how Hiawatha Prayed and fasted in the forest, Not for greater skill in hunting Not for greater craft in fishing, Not for triumphs in the battle, And renown among the warriors,

But for profit of the people and for advantage of the nations.

2. CHRIST CENTERED PRAYER TRANSCENDS SPACE.

A young soldier about to board a plane for the battlefield of Korea, called from California to his mother in the East, says to her over the wire,

"Mother we are leaving now, pray for our safety. Pray that we will return home unharmed."

No matter what we think or say, sincere prayer does transcend

space. Over continents and mountains and seas, goes a prayer from a mother for her son. If when we pray and our prayers reach heaven, certainly they would cross few mountains. We must have faith.

Jesus did not specificially make mention of it in His parable of the Prodigal, reference is made only of the father. But I believe the prayers of both mother and father are involved. When this boy had gone into a far country and had become careless and wasted his substance, and as a result had become hungry and naked, there was something in his consciousness that told him that the prayers of his father and mother had followed him, had transcended space. One day as as he was eating the husk with the swine, he came to himself and arose and returned home. This was the result of prayer.

Wherever in the world these services are held this week, each one hearing in his own tongue, will feel deep concern for the world staggering under the weight of war, prayers will ascend unto the father for guidance of His children around the world.

3. CHRIST CENTERED PRAYER RELIEVES TENSION.

The slogan of a famous manufacturing concern is, "The pause that refreshes." The intensity of the game or the fierceness of the battle demands "time out." This could well be the slogan for Christians. The "pause that refreshes" could be the pause for prayer. The hecticness of this life necessitates cessation or a change from action to rest. Moffatt translates refreshing to "Breathing space." How little breatliing space, or time out for prayer is there these days with all the demands upon us for action. Yet our scripture tells us that those whose minds are stayed on him shall be kept in perfect peace. If this is to be accomplished, there must be a "pause that refreshes," the praying space time. And this time can only come through Christ centered prayer. Whittier writes:

> Drop Thy still dews of quietness, Till all our strivings cease; Take from our souls the strain and stress And let our ordered lives confess, The beauty of Thy peace.

> Breathe through the heats of our desire Thy coolness and Thy balm; Let sense be dumb, let flesh retire;

Speak through the earthquake and the fire, O still small voice of calm.

Our Master himself, often retired from the hurry and noise of every day life to a place of quiet for meditation and prayer. We find Him with his three discriples in a spiritual retreat on the mount of his

transfiguration. He recognized the soul's need for silence.

Moses needed the solitude of Midia, Elijah, the stillness of the cave, Paul, his retirement into Arabia. There is a healing force that comes through ALONENESS with God. Christ centered prayer sets us aright, relieves our tension. Every follower of Christ needs to enter into the secret closet of his soul and shut the door, and commune with God.

Sweet hour of prayer! Sweet hour of prayer! That calls me from a world of care, And bids me at my Father's throne Make all my wants and wishes known; In seasons of distress and grief, My soul has often found relief; And oft escaped the tempter's snare By thy return, sweet hour of prayer.

I think that one of the greatest contributions to the music of our country was the Negro spiritual. It is truly a great contribution for it came from a soul that was troubled and oppressed. When there was sickness, trouble, oppression backs bent low and chaffed under the load, the old slave would look upward with a prayer on his lips and a song in his heart. His condition would give rise to fervent prayer and a song from his heart,

"Swing low sweet chariot, Coming for to carry me home."

or

"No body knows the trouble I've seen, No body knows but Jesus."

These songs which were prayers in their hearts would always be heard by their God, and they would have peace for their soul. This kind of Christ centeredness gave them relief from their oppression and tension.

I have read books on the Fine Art of Prayer, How To Pray, How

To Approach God Through Prayer. But I have never cared much for this sort of reading, even though some of the material is quite useful. The great point is not how to pray, but to pray. THE DISCIPLES REQUESTED THE MASTER TO TEACH THEM NOT "HOW TO PRAY" BUT "TO PRAY."

What we need today more than anything else is something that will give us spiritual refreshment. And this is through the act of taking time out for prayer. "Enter into the secret closet" says the Book, the secret closet of our souls and close the door, and there enter communion with God.

If ye abide in me, and my words abide in you,

Ye shall ask what ye will and it shall be done unto you

O Lord, Help us to to step aside from the hurry and rush of this life of ours, that we may come to have a vision of the deeper meaning of life and that we may bind ourselves closer to Thy spirit. Grant that our interest in prayer shall include waiting to hear Thy voice speak to us. In His name. Amen.

THERE IS ODIFFERENCE

A Sermon preached on February 28, 1954, by the Rev. Warren S. Reeve, Minister of the Middle Spring Presbyterian Church, Shippensburg, Pa., in the West Street A. M. E. Zion Church, Carlisle, Penna.

To be here with you this morning is a privilege. Indeed, I always think that there is something rather thrilling about joining in the worship of our God and Saviour in a company of friends whom one is meeting for the first time. For every Christian is a new creation of God's and when I stand face to face with a congregation of Christians I have never laid eyes on before, I am seeing a group that inwardly in their hearts God has created; and like all His creation, it is mysterious and exquisite and glorious. If every Christian heart is a temple of the Holy Spirit, I, standing before you Christians, am on holy ground. It is a privilege which is inspiring and of which I am quite unworthy.

I want to speak to you this morning on a brief sentence of the Apostle Paul's that occurs twice in the Epistle to the Romans. Each time, in a different context, he says, "There is no difference." He

means there is no difference between people in two fundamental respects.

First of all, there is no difference when we consider human sinfulness. In Romans 3:22 we read: "There is no difference"; and in the

next verse, he adds, "For all have sinned."

An honest, careful survey of the state of the world and of human culture leaves little room for doubt about the universality of sin in the world. I feel sure that you will agree with me that the civilization—the ofttimes vaunted civilization—that you and I are part and parcel of is shot through with rottenness. Professor Latourette of Yale University wrote at the end of his classic work on the History and Expansion of Christianity (Vol. 7, Page 501): "Within himself man finds conflicting trends. He is a civil war. On the one hand, he is capable of great cruelty to his fellows He is filthy, disorderly, the victim of his physical appetites, stupid, self-assertive, self-centered. Yet he is called to self-forgetfulness, self-control, kindness, love." The Christian Century, a magazine that could hardly be called reactionary or old-fashioned, had an editorial in one of its issues about the time when World War II was ending, in which after describing the atrocities committed in Hitler's concentration camps, the editor went on to say that such horror was "the horror of humanity itself when it has surrendered to its capacity for evil. In the Nazis and beyond them we are looking into the very pit of Hell which men disclose yawning within themselves when they reject the authority of moral law, when they deny the sacredness of human personality, when they turn from the worship of the one true God to the worship of their own wills, their own state, their own lust for power." (Christian Century, May 9, 1945, Page 575).

Whoever, he may be—however eminent he may appear—a man who forgets God is not different from every other man who has repudiated Divine Truth. "All have sinned and come short of the glory of God."

Forgetting God; living aloof from Him—that is what sin is! And sin is everywhere. No country or class or race has a monopoly on it. It is an infectious disease, pervading in a perpetual epidemic the whole human race. Nobody is free from it. Consider, for example, the spirit you see shown by all sorts of people everywhere—the spirit of putting themselves first and caring little about others. How greedy

many are, wanting to get as much for themselves as they can and little interested in giving to others.

Some people are terribly "touchy". "Mrs. So and So looked at me as I went out of church, and I could tell she disapproved of my dress." Sidney won't come to Sunday School because he things the other boys will make fun of him when the teacher calls on him to read. Here are two trivial examples of how a person regards himself as all-important. In plain words such people love themselves more than anything else in the world. They are far removed from the Jesus who "loved not Himself." Self-love is idolatry just as much as the worship of idols that people in so-called heathen lands practice. It is sin; and it is the kind of sin you can find in any country of the world, and in any class of society. Another form that it takes is jealousy. Study the reports of great corporations or go into the realm of labor relations—where is there an area of life where jealousy hasn't crept it? How penetratingly wise is the Word of God when it says, "The love of money is the root of all evil." Please note that it does not say that money is the root of all evil." It says that the love of money is the root of all evil. The love of money is not confined to those that have it. Sometimes I think that poor people are worse than rich in their insatiable desire to get money. Ah, how many people, besides just misers, have sold their souls for gold!

One could go on indefinitely in the enumeration of universal human blemishes. I have said enough, I am sure, to make clear St. Paul's estimate of the prevailing moral status of all of us. There is no difference between any of us when it comes to our sinfulness.

But there is a second respect in which we are all alike. In chapter 10, verses 12 and 13 of the same Epistle to the Romans, the apostle reiterates that there is no difference, for—and here he bases his proposition on a different reason—the same Lord is rich unto all that call upon Him.

I have heard occasionally of a rich man who is wonderful to work for. He is a most considerate employer. He pays high wages, gives bonuses, allows good vacations with pay. He guarantees generous care after retirement and in old age, etc. Folks that work for such a man are lucky, we say. Well, all of us Christians may look on God as a rich and lavish benefactor. The goodness that He bestows upon us exceeds our realization. It is a goodness without restriction.

Every one of us could enumerate material things that we enjoy and for which we are indebted to God. But no material thing—not even the sum total of all the material blessings we have received—can compare with what God gave us when he sent His Son Jesus Christ to be our Saviour. Moreover, if as you read the Bible or pray; if you are deeply moved by the message of a preacher or by some one's testimony; if you repent and believe God unto everlasting life, all this is possible because God breathes His Spirit into you. He makes you a totally new creation. He gives you the ambition to be good. Before you came to faith, you would just as soon be evil. But now, though you slip and do bad things from time to time, yet you are ashamed of it. You would like to be good. Who gives you that ambition and hope? Is it not God? And is He not the same Lord who is rich unto all? There is no difference between us when it comes to our need of a supreme Lord and God. When in our thoughts we stand, as it were, before God—before the living God—there is no difference between human beings. Every one is a sinner and every one is blessed by having the incomparable love of God. No difference! No difference!

If we would find an escape from the problems of unpleasant human differentiations, there is one place—and only one place—to which we should go. And that is God, the Presence of God. Before Him problems vanish. Some people are too much worried over the race problem, I fear. Trying to deal with it just in the realm of human and social relations, they only irritate it the more. The solution is in forgetting it, and the place where it can be forgotten, and where it is forgotten is the Presence of God. "In Christ there is no east or west."

Finally, in local church life, we must combat divisiveness. The jealousies that can crop up between church officers, the fear of what folks will say about us—these are traits that are just as bad as the doctrine or racial superiority or inferiority. They are equally sinful.

folks will say about us—these are traits that are just as bad as the doctrine or racial superiority or inferiority. They are equally sinful.

Let us therefore again recollect that we have been bought with a price, redeemed by the blood of Christ to be God's own precious and purchased possession. "We walk with the King and we talk with the King." In that high society we are free and we are holy and we are equal. Democracy's true nativity is Heaven, and we are Heaven's children, brothers of one another, mutually loving, helping and serving one another. There is no difference. God bless you, my friends! And let His saving Name be adored!

1954 BIENNIAL NATIONAL CONVENTION PROGRAM ANNOUNCED BY AMERICAN GUILD OF ORGANISTS

The 22nd National (6th Biennial) Convention was held this year, July 12 through July 16, in Minneapolis-St. Paul, Minn. The Minnesota Chapter of the A. G. O. was the Host Chapter. The convention welcomed delegates and their friends representing the 250 Guild Chapters and Branches from coast to coast.

Churches, civic auditoriums, and the University of Minnesota campus in the Twin Cities were the sites of many recitals by famous organists. Some of the recitalists scheduled for the week-long convention included Marilyn Mason, Arthur Poister, Arden Whitacre, Eugene Nordgren, William Teague, George Markey, Walter Eichringer, Earl Barr, and Dr. Heinrich Fleicher.

Choral events included: an uncut performance of Handel's "MES-SIAH" in the St. Paul Auditorium with 250 selected voices accompanied by the Minneapolis Symphony Orchestra Players and conducted by Arthur Greenfield. Mr. Greenfield, conductor of the Oratorio Society of New York, directed that group in its 130th performance of the "MESSIAH" last December and was the first to introduce the uncut performance of Handel's great work with the society in 1947. This marked the first time the now-famous Coopersmith Edition of the "MESSIAH" was performed outside New York City; Heinrich Schutz's "ST. MATTHEW'S PASSION" sung by the Hamline Singers! conducted by Robert Holliday; presentation of solo cantata by the University of Minnesota's Collegium Musicum, conducted by Gerard Samuel; a program of Georgian Chant by the monastic choir from Collegeville, Minn., under the direction of Father Dominic Keller.

Lectures and demonstrations on all facets of organ and choral music were given by musicologists and performers alike. Subjects included A. G. O. Examinations, the multiple choir system, liturgical abuses, organ design, acoustics, directing from the console, modern trends in church music and others. Among the speakers were Edward B. Gammons, Allen Lannom, Theodore Schaefer, Paul Manz, Robert G. Newman and Walter Holtkamp.

Other features of the convention included an American Guild of Organists' Competition in Organ Playing, a tour of the Twin Cities, panel discussions, and an all-delegate picnic in Como Park, Pops Concert and Ice Skating, Recital by winner of competition, singing of Prize Anthem, Business Meeting, President's Breakfast to Regional and State Chairmen, Deans and Regents, and social hours.

Following is a chronological listing of events:

Monday, July 12—Registration of delegates and A. O. G. Competition in Organ Playing at Plymouth Church, Minneapolis, during the registration. The official opening of the convention took place in the Ball Room of the Hotel St. Paul, Official Convention Headquarters. Following a Guild Service at the Central Lutheran Church in Minneapolis, banquets were held at the Central Lutheran Church and St. Mark's Cathedral in Minneapolis. Marilyn Mason of the University of Michigan gave an evening organ recital at St. Mark's. Included in her program were the premiere of a Concerto for brass, snare drum and organ by Seth Bingham.

Tuesday, July 13—Edward B. Gammons, noted authority on church history opened the second day's activities with his lecture on "The Present State of Church Music in our United States" given in the Hotel Ball Room. At 10 A. M. there was a panel discussion on "Modern Trends in Church Music" by Allen Lannom, followed by a short recital of modern church music in the Hotel Ball Room. That afternoon, there was a program of Roman Catholic Music in St. Paul's Cathedral and a recital by Arthur Poister of Syracuse University, at the Northrop Auditorium in Minneapolis. Beginning at 7:30 that evening, Arthur Greenfield conducted the oratorio "Messiah" in the St. Paul Auditorium.

Wednesday, July 14—A Tour of the Twin Cities included a short program by the winner of the A. G. O. Organ Playing Competition at St. Luke's R. C. Church and a performance of the prize anthems at Plymouth Congregational Church, Minneapolis. Following a picnic lunch at Como Park in St. Paul, Theodore Schaefer of Washington, D. C., gave a demonstration of "Choral Techniques and Console Conducting" in the Ball Room of the Hotel St. Paul. An evening Pop Concert at the St. Paul Auditorium Arena included figure skating.

Thursday, July 15—President S. Lewis Elmer presided over an A. G. O. business meeting followed by a Forum on A. G. O. Examinations in the Hotel Ball Room. A pre-luncheon concert was given by the Collegium Musicum, a choral group from the University of Minnesota, conducted by Gerard Samuel, assistant conductor of the Minnesota.

neapolis Symphony Orchestra. In the afternoon a junior choir program was given at House of Hope Presbyterian Church, St. Paul, Eugene Nordgren, organist-choirmaster. Paul Manz spoke on "Multiple Choir System," Robert G. Newman of Cambridge, Mass., lectured on "Acoustics." An Organ Recital by George Markey, and Robbert Holliday conducting the Hamline University Singers in Heinrich Schutz "St. Matthew's Passion," at the Hamline Methodist Church in St. Paul was given in the evening.

Friday, July 16—Final day of the convention began with the Presidents Breakfast for Regional and State Chairmen, Deans and Regents at Hotel St. Paul. Later, Walter Holtkamp of Cleveland spoke on "Organ Design and Placement"; Arden Whitacre played an Organ Recital in Northrop Auditorium, University of Minnesota; William Teague of Shreveport, La., played a recital at Salem Lutheran Church, Minneapolis. The program included an organ Concerto by Seth Bingham. The Final Banquet was held in the Hotel St. Paul Ball Room, the speaker was Dr. Donald Ferguson of the University of Minnesota.

The American Guild of Organists was founded in the city of New York in the year 1896 by forward-looking church musicians throughout the United States. This was destined to become a great and influential national organization.

The Guild is chartered by the Board of Regents of the University of the State of New York, which authorizes it to conduct examinations to evaluate the training and the attainments of organists and choirmasters who are candidates for these examinations, in Practical Organ Playing, Choir-Training, and the Theory and general Knowledge of Music, and to grant certificates in their respective classes of membership (Fellow, Associate or Choir Master) to candidates who pass these examinations. Those who receive the certificate of Associate, have the privilege of using the letters A.A.G.O.; those with the certificate of Choir Master, may use Ch.M.; and those with the certificate of Fellow, the letters F.A.G.O.

The Guild also includes Members who are not required to take examinations, but who are proposed by two active members. One must be a Member to take the examination for the certificate of Associate or for Choir Master, and must have passed the Associate examination to take the examination for the certificate of Fellow.

The purposes of the Guild are: to advance the cause of worthy religious music; to elevate the status of church musicians; and to increase their appreciation of their responsibilities, duties and opportunities; to raise the standard of efficiency of organists and choirmasters by examinations; to provide members with opportunities for meeting, for the discussion of professional topics, and to do other such lawful things as are incidental to the purposes of the Guild.

A clear statement was made at the inception of the Guild regarding its close relations with the churches. It is called "A Declaration of Religious Principles of the American Guild of Organists", and reads:

For the greater glory of God, and for the good of His Holy Church in this land, we, being severally members of the American Guild of Organists, do declare our mind and intention in the things following:

We believe that the office of music in Christian Worship

is a Sacred Oblation before the Most High.

We believe that they who are set as Choir Masters and as Organists in the House of God ought themselves to be persons of devout conduct, teaching the ways of earnestness to the Choirs committed to their charge.

We believe that the unity of purpose and fellowship of life between Ministers and Choirs should be everywhere established and maintained.

We believe that at all times and in all places it is meet, right, and our bounden duty to work and to pray for the advancement of Christian Worship in the holy gifts of strength and nobleness; to the end that the Church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's House may be guarded in our time and in the time to come.

Wherefore we do give ourselves with reverence and humility to these endeavors, offering up our works and our persons in the Name of Him, without Whom nothing is strong, nothing is holy. Amen.

In 1954 this altruistic organization celebrates its 58th anniversary, having exceeded in accomplishment the fondest hopes of its Founders. It is a living example of what can be attained by self-sacrificing devotion of serious-minded artists, without thought of personal aggrandize-

ment. The cause dear to the hearts of organists and choirmasters throughout the United States—that of improving standards in organ playing and choir training—has spread from coast to coast. The Guild has a national membership exceeding 13,000 and Chapters or Branches in every State, the District of Columbia, Hawaii, and the Canal Zone (250 in all). The Guild is absolutely non-sectarian, and membership is available to both the organists and the choirmasters in all religious bodies. Three hundred and fifty organists have passed the Fellowship examinations, one thousand one hundred and nine the Associateship examinations, and seventy-one the Choir Master examinations. Examinations are held annually in New York and many other centers.

The practical results of the work of this organization are many. Primarily, the marked improvement in standards of organ playing and choral work in the Church Service, also in recital playing. Model services are presented in many parts of the country; festival services are performed by combined choirs sometimes with orchestra; recitals are given by resident organists and visiting virtuosos, including foreign artists. Lectures, round-table discussions, and social meetings are arranged by Chapter committees. All these activities contribute to the improvement of ideals and musical tastes, not only of those participating in them but among the general public as well. National Biennial Conventions alternating with Regional Conventions assemble large numbers of church musicians together for mutual benefit.

Serious study in preparation for the guild examinations has developed amazingly, particularly in the field of music theory, which is so necessary to the efficient organist and choirmaster. The examinations, of course, constitute the vital work and represent the true standards of the Guild. The requirements for the examinations are of high character and present a powerful incentive to students, as evinced by the thorough preparation which must precede the examinations. The highest Guild examination, that for Fellowship, is one of the most comprehensive musical examinations given in this country. Its successful completion is a mark of distinguished achievement.

A number of representative clergymen, educators and musicians who have aided in the advancement of the work of the Guild have been designated as Honorary Members. Their work has been of great value because one of the most important aims is a better understanding between clergy, laity, organists and choirmasters—an element

which is highly essential in the achievement of a worshipful, artistic religious service. When a clergyman has a deep realization of the value of music in a service as a means of worship in which all the people can participate, and the church musician has a sincere religious attitude, the outcome is most happy.

More than 50 Guild Student Groups have been formed in Colleges, Schools and communities.

Many who are not organists or choirmasters are Subscribing Members, and enjoy attending recitals, choral programs and various meetings.

While the National Headquarters is located in New York City, Regional Chairmen representing the 15 Guild Regions in the United States, and State Chairman, representing each State, together with the Deans of Chapters and Regents of Branches, collaborate in the administration of the Guild.

The Guild has considerable influence in connection with the standardization of organ consoles. Builders are willing to confer with Guild committees and carry out practical suggestions which result in many improvements. Architects are cooperating in making suitable provision for placing organs and choirs, and much attention is being given to acoustics.

Competitions under the auspices of the Guild result in the creation of new anthems, hymn-tunes and organ compositions. Competitions in organ playing by organists not over 25 years of age, have given incentive to many young artists.

The influence of the American Guild of Organists has increased steadily during the fifty-years of its existence. More and more value is placed upon the certificates held by those who have passed the examinations. Churches and clergymen are made increasingly aware of the fact that men and women who hold Guild Certificates measure up to a definite high standard. The members of the Guild are contributing much to the morale of the nation. The value of music in our national life is being recognized as never before. The broad plans of the Guild, as here outlined, anticipate the even greater opportunities which are opening before us and present a real challenge to all.

THE CHURCH

THE EDITOR REPORTS

The Michigan Conference meeting in the newly constructed and large Martin Temple Church, South State Street between 57th and 58th Streets, Chicago. The Reverend R. H. Collins Lee is the pastor of this noticeably growing congregation in a much needed section. The Editor feels this Church is one of the richest ventures of the present quadrennium.

Worshipping with the large and enthusiastic Greater Walters Congregation in this mid west city where the minister the Reverend Dr. D. F. Thomas holds sway—having recently purchased a beautiful and adequate parsonage and installed therein a new wife.

Aiding the Reverend Dr. Dacons in a two weeks' teaching and preaching mission in Norfolk, Va., Metropolitan Church, the Reverend Joseph D. Cauthen, minister. The loyalty of this people was deeply significant especially so in this important city where greater opportunities await us.

Visiting a very sincere friend, the Reverend A. C. Bell in the Memorial Church, Rochester, N. Y., in the fourth year of Holy Week services and witnessing the climax of the personal and visitation evangelism when some 22 were presented for baptism and 30 for church membership.

Attending Holy Communion services (where the Presiding Elder Jones preached a fine sermon) in the new and surprising Alleyne Church, Alexandria, Va., pastored by Reverend Mr. Williams. After 60 years effort a Zion Church now exists, housed in a brick church building—across the Potomac. The denomination will be interested to know that a part of the debt (\$25,000 of the \$57,000) has been reduced from that quarter of a hundred thousand to \$600.

Aided in the ordination (deacon) of Bishop Stephen G. Spottswood's son, Stephen Paul Spottswood, by Bishop Cameron Chesterfield Alleyne. The fine sermon delivered by Dr. E. Franklin Jackson, min-

ister of the Church will appear in the Review.

Attending the Planning Conference for the Harmony Interracial Camp (Church of the Brethren) at Juniata College, Huntingdon, Pennsylvania.

THE GENERAL CONVENTION ON CHRISTIAN EDUCATION

Plans for the General Convention on Christian Education which will be held at Louisville, Ky., July 31-Aug. 1-6, 1954, are rapidly being completed. Last minute work is being done on the seminars which are to be offered during four of the five week-day afternoons to bring to Zion's constituency the very best in materials and techniques possible. Presiding Elders, Pastors and Young People will hear not only experts in the fields outlined but the very best in new techniques available.

In the Youth field the National Council of Churches Plan for Common Commissions will be reviewed and programmed for the years ahead. New techniques in Evangelism on all age levels will be studied.

In the Ministers Institute and Leadership Education School scheduled to be held Monday afternoon and Tuesday, Wednesday, Thursday and Friday mornings, some of the most able leadership is being presented.

Rabbi Maurice Davis, spiritual leader of Congregation Adath Israel of Lexington, Kentucky, will teach a course to ministers in *The Prophets*. Rabbi Davis is a native of Providence, Rhode Island, and attended Brown University. He transferred to the University of Cincinnati where he received his B. A. degree. He is also a graduate of Hebrew Union College (1949) in Cincinnati from which institution he was ordained. Rabbi Davis has been very active in group work, at one time being the spiritual adviser of a special Young People's Congregation in the Euclid Avenue Temple in Cleveland.

As a student he served in pulpits in Sandusky, Ohio, Lawrence-burg, Indiana, and a half dozen other towns in the Southwest. In 1947 he formed a Hillel counsellorship at the University or Cincinnati, being its leader for two years. He comes to the Convention sponsored by the Jewish Chautauqua Society.

The General Conference of the denomination will meet in Pittsburgh in May 1956 with the Wesley Center Congregation. Already the interest in the session is being developed. However, it appears, that, as always, the major interest centers around the election of Bishops rather than the more fundamental items, the total welfare of the denomination. Four years have passed with no concerted effort to either study the situation or lay plans to meet the pressing needs. The Editor, again, walks on dangerous ground in pointing up some very vital matters which either must claim our undivided attentions or provide the basis for eventual storm centers of progress. We herewith make the following declarations:

WE MUST CHANGE OUR VIEWPOINT ON OUR ABILITIES AND OUR NEEDS.

No denomination can go any higher than its leadership. In this we refer not to our Board of Bishops but to the local leadership in our annual conferences and our churches. We insist that from one end of our denomination to the other there is the falsely interpreted idea of our budget. Everywhere one turns there is the evident effort to side-step responsibility and to complain concerning assessments. This writer feels that our own frustration at reaching fester spots is partially responsible. It is well known that in many circles our business sense has been more than noticeably weak. We have refused or refrained from active action in these circles and instead have used our congregations as the points of tension relief. The result has been that members who are usually fair in their appraisals have been poisoned by thoughtless expressions of those in authority. If we insist ou proceeding along this line we must know that the denomination must face not only increasing resistance in raising its present budget but hostile opposition in making a more adequate provision for its real needs.

Looking at our present system of giving for denominational budget any fair-minded individual must confess that on no level (except in extreme cases) is that budget burdensome. On the average, according to reported membership, few churches give to our denominational askings more than \$2 per member. The Editor, of course, has no way of preventing a membership report from being depressed. Taken as a whole our denomination gives less than \$1 per member. for these denominational needs. There may be hardship cases, and

we have little doubt that such instances exist, but we should begin to convince ourselves that we are not doing our best or even anything

approaching it.

In the average congregation these askings do not equal that which is spent in one month by the individual for movie admissions or lodge dues. We hasten to state we are not opposed to either. We have seen Martin Luther and praise it highly and we belong to a Lodge. Our mission giving (which is not part of the denominational budget) in cases, approaches the ridiculous, for to meet all our askings, denominational, educational and missions, there are only 450,000 of us giving \$1 a year, and if we give more some ones of those 450,000 are giving nothing.

A few months ago we sat down to breakfast with a friend who attended Livingstone College when we were a student there. Since those days he has been an Episcopal rector and a Y. M. C. A. worker. He is now pastoring two churches in the Norfolk area, St. Mark's in Suffolk and Portsmouth St. James. The Reverend Charles Taylor showed us his income and disbursement budget for the two churches during the past year. We were impressed by these totals:

St. Mark's Church (Suffolk)

	Salary of Clergy	\$1,000.00
	Pension Premium of Rector	150.00
	Assessment (Diocesan Expense Account)	107.39
	Quota (Denominational program)	316.56
	Membership	65
St.	James Church (Portsmouth)	
	Salary of Clergy	\$2,200.00
	Pension Premiums of Clergy	385.00
	*Assistant (Diocesan Exp.)	330.00
	Quota (Denominational Asking)	600.00
	Membership	265

If we were to compare these churches with ones of about the same membership in our denomination the smaller would run something like this:

**Salary of the Clergy	\$1,200.00
Pension Premium for Minister	25.00
***Diocesan Askings	65.00
General Claims, Missions, Education, in-	

The larger church might have a budget running something like this:

Salary of Clergy	\$2,600.00	
Pension Premium of Minister	25.00	
***Diocesan Askings	75.00	
General Claims (as above)	500.00	
Estimated membership	265	

- * This expense includes not only ordinary expense but it is our understanding that the Bishop's salary is included.
- ** This does not include other items which are usually given the minister, such as heat, light and water (and oftentimes telephone).
 - *** This includes Home Mission projects.

WE MUST RECOGNIZE THE NEED AND RESPONSIBILITY FOR OUR EDUCATIONAL SYSTEM.

Not only is there the Connectional angle involved in the maintenance and progress of these institutions but there is another responsibility as well. We must convince ourselves of their need. Then, we must convince others. We must re-examine programs, procedures and outlook. We must seek the fulfillment of peculiar needs—answers to our problems. We must keep in close touch with our constituency and provide frank and open evaluation of our mission.

WE MUST SEEK GREATER RESULTS FROM THE PRESENT GIVINGS OF OUR MEMBERS.

Again this Editor would not attempt to side-step the very vital and urgent call for better business methods and higher results from the present givings of our people. Our denominational Boards, the Boards of Schools and Colleges must do more intensive thinking and assume more independent leadership in the program of the Church. Today, our economy is extremely more sensitive than ever before. This must be reckoned with and no excuse for failure of discernment can be acceptable.

WE MUST SEEK TO BRING TO OUR MEMBERSHIP CLEARER INTERPRETATIONS OF DUTY.

Our worship must become more vitalized, our definition of responsibility to Christ more understandable. We must seek sane ap-

praisal of every problem facing us. We must sense, as well, our personal mission.

WE MUST COMMAND RESPECT.

No matter what office or status within the fabric of the Church, ours is to serve. We have a duty to our God, to our denomination, our congregation and ourselves. To neglect this service is to betray not only our trust but exhibit our doubtings in our own beliefs. Any one of us, on whatever level we happen to be, should be judged on how well we fulfill our mission. And, a church which lacks the courage to to examine itself and take action on itself is not the servant of our Lord and Master Jesus Christ.

CHANGES IN CONFERENCE APPOINTMENTS

Our sincere prayers are extended to our friend and brother the Reverend Dr. Blackwell who goes on leave to regain his health. His son moves to the Varick Memorial Church, Hackensack, to be near his father. The Reverend O. G. Goodwin goes to Asbury Park.

The Reverend M. W. Smith, formerly of Atlantic City moves to First Church Paterson, N. J., and the Reverend W. B. Brown, formerly

of Paterson goes to Price Memorial, Atlantic City.

The Reverend W. B. Baker of Small Memorial Church, York, goes to Wesley Metropolitan, Washington, replacing Reverend Goodwin while the Reverend Mr. Drew of Hackensack, N. J., goes to Small.

Recently the Reverend E. N. French was transferred from Albemarle, N. C., to Ebenezer, Montgomery, Ala., while the Reverend Mr. Hill replaced the Rev. Mr. Davis (to the chaplains corps) at New Bern, N. C. Our very fine friend Reverend A. W. Murphy left the Presiding Eldership to accept Oak Street Church, Montgomery.

We are happy to have seen the Reverend Newman, Presiding Elder in the Central Alabama Conference at the Board Meeting in

Memphis.

THE MEMORIAL A. M. E. ZION CHURCH

Rochester, N. Y.

by Eunice R. Bullock, Church Secretary

Every year the Memorial A. M. F. Zion Church has sponsored some kind of Evangelistic Crusade. We are always on the lookout

for new members and for the winning of souls for the Kingdom of God by trying to help them to establish church membership.

However, this year, under the leadership of our minister, the Reverend A. C. Bell we became alerted to our vacant pews. We have taken in more than 125 new members during the last four years, but where are they? Not only these, but where are our old members? The vacant pews told their own story-a rather suggestive story. If they could have spoken they might have said "Go out and find the members that belong to us. We are reserved for them."

If our church were the only church facing this kind of pew trouble we would have been very discouraged. We found through various media that other churches were exactly like we. The survey shows that 25% of most church memberships were present weekly, also that a UNIVERSAL CHURCH ATTENDANCE CRUSADE has been organized and was found to be bringing results. Our minister sent for materials, organized us, with a Director Unit leader and Workers. GIVE GOD A CHANCE! ATTEND CHURCH EVERY SUNDAY was our slogan as we visited home after home among our membership. We told them of our church program, our Crusade and requested them to sign a pledge card and help fill our vacant pews.

A new emphasis was placed on the distribution of pulpit duties in this manner. We have two local preachers and a student minister to conduct service, read Scripture, and lead in prayer. More churchwide participation is provided through the use of two and sometimes three choirs, and occasionally the Men's Chorus being utilized. The church Secretary handles all announcements. With this assistance the minister has the opportunity to fully prepare himself to preach and teach and that is just what he did. Reverend Bell delivered a series of sermons on THE SEVEN CHURCHES OF ASIA MINOR. Believe it or not those churches were struggling with many of the same problems of vice and morals and types of persons that confront and disturb us today. We began the first Sunday in January and from then on through Easter our attendance has greatly increased.

Easter Sunday morning at 5 o'clock the church was crowded with persons to hear our Cantata: CHRIST, THE KING directed by Mrs. Odell Porter and Mrs. Marie Holmes, organist. The script for the pantomime was written by Brother Harry Wright, our student minister

from Colgate-Rochester Divinity School.

We regret that Dr. David H. Bradley, Assistant Secretary of Christian Education and Editor-Manager of the A. M. E. Zion Quarterly Review, who has been with us for five consecutive years as our Holy Week lecturer and guest speaker could not remain with us for our Easter Services, for it has become customary for him to stand at the altar with our minister and receive into full membership our Confirmation Class and adults who were fellowshipped through the efforts of the Crusade. The Easter message was delivered by Reverend Bell's uncle, Reverend M. T. Laster.

You have read the legend of the "Old Woman Who Lived in a Shoe." Reverend Bell had planned (as is his custom) a Family Reunion. All his sons and daughters, grand-children, families, brother, sisters and sisters-in-law, cousins, niece, uncle and even some of their friends were present, making about 40 in all.

After morning service the Pastor's Aid and Stewardess Board served a full course dinner to the pastor's family and each group of relatives expressed joy and appreciation for the reunion and hospitality. It had been several years since some of them had been together which is not unusual when children marry and settle down, each couple where employment and situations best meet with their requirements for economic survival. Reverend Bell left a very important word of advice which could be summed up in this manner: that families should keep in touch with each other. He also called to his family's attention that which the ministry has done for him and that which it means to him. He advised them to do all they could for the church and all they can for the furtherance of Christian teaching and right living.

This marks the Fifth Anniversary of our minister's and his wife's service to our congregation. The church plans a fitting observance of these years of hard work with the hope that a genuine token of appreciation can be made at the time to insure him much needed rest some time during this Summer at Louisville and Chicago.

The Quarterly Conference has voted for the return of the Pastor and the Presiding Elder, Reverend Arthur E. May. We trust that these requests will be granted. Reverend Bell has just begun to get us "Church-work minded." We hope, with him, that he may have power and strength and courage to continue on.

REVIEWING THE NEWS

The Editor calls attention to the following worthwhile articles which can aid many ministers throughout the denomination. Busy lives mean that little time is available to scan magazines for articles of lasting worth.

For Missionaries and All Ministers.

Make it a point to get a copy of the May 28th (1954) Colliers. The article therein by John Gunther on INSIDE AFRICA'S GOLD COAST has a peculiar interest to all Zion since a great part of our Missionary work in Africa is located in this section. ALL articles on Africa are of prime interest but you cannot afford not to secure it and SAVE it for Missionary meetings, references, etc.

For Church School Superintendents and Teachers:

The May issue (1954) of the Journal of Religious Education has a series of articles which really are a miniature library on the work in the Church Sunday School. Again, secure a copy and save it.

For Youth Groups:

Write for a set of the special articles put out by the New York Life Insurance Comany on Vocations. They can guide youth in the selection of a future life.

In June's International Journal of Religious Education:

The Christian College Examines Itself

Using the Bible in Camp

In June 25, 1954, Colliers:

When You Give Are You Being Taken?

Southern governors are meeting to see that which they can do in the light of the recent Supreme Court decision on non-segregated schools. The strangest reaction came from the Nation's capital itself where the Superintendent of Schools insisted on a gradual time-table on that which is called desegragation. Here should have been immediate action in an affirmative sense since Washington has been more in the eyes of the world on this matter of race attitude than any other city.

On the other hand, Baltimore, 40 miles away and considered just

as Southern complied at once to the decision.

Perhaps the decision was not as much of a suprise as many peo-

ple would have one believe. The Editor knows of many instances where new schools are being constructed with the idea in mind that no doubt the Negro student will want to continue on in his most modern building.

Christian Education week will be observed this year September 26-October 3. Plans are already on foot to make this celebration with its theme "The Bible in the Home" outstanding. Resources and plans for this occasion may be secured from the Division of Christian Education, 79 E. Adams Street, Chicago 3, Ill.

Mission to Ministers will be held at Green Lake, Wisconsin, (July 26-31) and Northfield, Mass., (Aug. 2-9) sponsored by the Joint Department of Evangelism.

Our own Connectional Board will meet at Louisville, Ky., July 29, 30, 31, 1954.

The First Quadrennial Convocation of Christian Colleges met at Denison University, Granville, Ohio. This was not only a significant meeting, but for the first time in higher education circles common ground for action was established. This, to us, was paramount but another by-product of this getting together was realized in the light of the recent ruling of the Supreme Court. Many individuals may have the idea that the Protestant Churches have been lagging behind in this relentless pushing for ideal Christian relations. Few, for example, may have ever known that Southern Methodist University in Texas has had Negro students for eight years. It has been the Review's pleasure to place this University on our mailing lists for the past three years.

CORRECTION: In the last issue of the Review in some way the sermon: Things Men Live By appeared under the name of the Reverend G. Marshall when it should have read: The Reverend G. Kendall, Jr. We are sincerely sorry for this mistake.

EDITORIALS

There are times when one feels the urge of rapping sharply for attention and then speaking one's mind on happenings about us. The Editor of the Review has, to the present, grimly stifled any inclination to make of these printed pages a battle-ground on things controversial not only because one is keenly aware of the Editor's advantage but also because we are constantly being made cognizant of the urgency of other matters and the preciousness of time in which to say them. However, this once we sincerely hope we may be forgiven for speaking of things which, after all, will no doubt keep on as they are, regardless of our viewpoint.

We presume that the Editor should have greater faith in even the mere calling attention to lax points but it is rather hard to know that few read editorials and fewer still are swayed by them without taking this viewpoint.

This Editor has had the opportunity of attending services recently in a large University. As the preacher spoke a deep feeling of resentment began welling up within me. Here was a minister of the Gospel using a pulpit provided by the very persons whom he was condemning—calling his congregation's attention to the system's glaring weak points and demanding an immediate and forthright change, all this with his greatest fervor.

As we listened we wondered about the entire matter. Perhaps this is one of the prime reasons why successful and industrious business men endow institutions of learning. Perhaps they look for and even

welcome this type of attention.

The Editor makes no attempt to defend any society or system or race which comes in for condemnation. Our belief is that Capitalism has long had its weaknesses and its violently cruel points. Only a terribly misinformed person would ever wish to consider it lily-white as far as virtue is concerned. But as the pendulum has swung to one extreme at times, so it has swung to the other at other times. We Americans have experienced both extremes and we have seen the evils of all classes of men—men who were totally evil and men who possessed just enough of virtue to argue for their personal salvation, rich and poor, great and small.

On the one hand we have had our sweat shops. On the other we

have had cheating labor, unmindful of the cardinal fact that wealth can only be created through work. There were times when men allowed greed to outweigh a sense of justice and humanness and there were times when men turned their backs on an "honest day's work" and connived to give their least. Today, there is as much need to speak out against a poor day's work as it is to demand an honest day's work as it is to demand an honest day's wage. Ministers, doctors, all professions as well as all labor can be classed guilty.

The Church cannot afford to be so liberal as to overlook the one (labor) or so conservative as to fail to see the injustice of the other (capital). In the treatment of capital and labor the pulpit must speak the truth with a truthful endeavor to seek and find the truth.

In a free society, such as ours, there is grave danger of being so radical that facts just never are noticed. This Editor has been privileged to attend a college and two Universities. No matter what is said of capitalism it is hard to forget that the Rosenwalds, the Carnegies, the Dukes and the Mellons had just as much at stake in our future as any nickle or dime we may have been able to contribute to our own education. It is not our business to argue how they gave, what spirit they had. It may be our lot to wonder how many institutions of higher learning we would have today if their destinies would have been entrusted to the millions of Americans who today spend several times more money on either smoking or drinking than they do to all their voluntary benevolences. And then, in our life, there was Job Mann—someone we never knew but who had a mighty big hand in our ability to write these words.

One wonders, too, how we can call a system totally bad when we are trained through the use these filthy capitalistic dollars have been put to. This Editor makes no attempt to label the age in which we live but long after we are gone scholars and students will find, if they are true seekers of the truth, a great deal of good in this civilization. And, maybe, they will discover that the future actually depended on it.

To be fair, then let us cease to use the pulpits for our half-baked babble, and, if we are actually sincere, find a tent for our preachments—a place far more in keeping with the sincerity we attempt to

exhibit.

And then there is our rising anger against so many one-sided

arguments concerning our economy. It's frustrating to merely listento the American story. There is the crowd which labels prosperity as the child of one political party. There is the endless cry from voices of labor which blame all ills on capital. There is the flotsam and jetsam who feel hand-outs are always in order. There is the crowd which suddenly discounts how poor they are when the government distributes butter, fats, potatoes and meat. There are the great parade of sponging liars who refuse to work, go on relief and spend their vacations in Florida. And, o yes, the motley herd which uses our tax relief money to purchase hard liquors.

There is the group which seeks everywhere to limit labor output and yet goes on a rampage demanding higher wages. We set up welfare funds and, in instances, leaders seek ways to transfer the same to their own bank accounts. We demand government subsidy on butter and feed our children vegetable fats. We push the cost of mining coal so high that we all turn to cheaper fuels, gas and oil, and then we suddenly discover that no longer does the steam engine whistle at the crossing and 40,000 hard coal miners are permanently out of work, not to mention the men who made mining equipment, the tools, the coal cars, the gondolas, the engines which pulled the mined product to market.

We demand speed in travel, so take to the airplane and car and bus and ultimately find trackmen, round-housemen, conductors, firemen and engineers all out of work and whole communities destined to oblivion. Then, we load the highways with trucks which break up tax-supported highways faster than they can be built and scream in an ever-rising crescendo over more taxes.

We fight for and get lavor-saving devices in and out of the home and wonder why our economics are so sensitive. We have water shortages but we must have our automatic washing machines, our dish washers and our air conditioners long before we have counted their effect on reservoirs and ancient water systems. Of one thing we may be sure—the trouble always begins with us but the other fellow is always to blame.

We measure moral standards from where we are now, not where we were 25 years ago, forgetting that there were times and places when we were weighed and found wanting.

Boy and Girl marries and family circles are established but every-

one wants life as usual—just as much free time, just as much freedom-and a little less responsibility. So there are baby sitters and juvenile courts and delinquents. The public school teacher gets five days responsibility and she leans on progressive education so that she never has the little darlings more than one year, dumb, wise and lazy alike. Comes the days of reckoning when Johnny cannot read the very English Grade diploma which he receives or cannot sign the check which allows him to withdraw his own savings. Comes the day when mom and dad discover Sis is immoral, when virtue is outmoded and old fashioned. Comes the day when Sammy is hailed before the judge and his parents wonder how he could do this to them.

All over this land there is the sad news that men and women are successfully ridding themselves of responsibility and everywhere duty has become a word of another generation. We pay lip service to God, muster periodic serious moments when occasion demands and find easy excuses to seek paths of ease.

Hospitals have become more important because they are the best place for you and that certainly is true in instances but someone needs to look into the ethics of consternation when chronic or lingering cases are shunted back to the homestead. Nursing homes have grown in numbers beyond concept simply because the apartment is crowded and there really is no place for pop and mom when they grow old—this in spite of the fact that more and more America is growing older, and blindly, we face our turn.

A small segment spawn a growing group of illegitimate children to better provide themselves with an easy stay-at-home livelihood—or cash in the sale of babies. Others, marry and neglect or abandon their offspring. Vice, gambling, bingo, raffles, in cases with the Church's sanction, write new and lower standards in morals.

And what of the so-called good people? Some are sincere and brave along with that sincerity. Others—just lack courage—and the world goes blithely on—to destruction.

AND THE EPISCOPAL CHURCH. A decision to move the site of its General Meeting to Hawaii because of race prejudice places this church high in the ranks of those insistent on Christian approaches to living.

BOOK REVIEW

"FREEDOM TRAIN": THE STORY OF HARRIET TUBMAN By Mrs. Dorothy Sterling Illustrated by Ernest Crichlow

191 Pages. Doubleday and Company, New York, N. Y. \$2.50

"Moses is Coming!" That was the message whispered in the cabins and fields by the slaves whenever Harriet Tubman slipped over the Mason and Dixon Line to help some of her people to escape to freedom.

There is probably no story in American history as dramatic as that of Harriet Tubman. The Slaves regarded Harriet Tubman as a Deliverer, for the pint sized runaway slave risked her life again and again, by returning to the scene of her early sufferings, guiding others along the treacherous road to freedom.

Mrs. Dorothy Sterling has not only written a good biography of Harriet Tubman, but she feels that Harriet Tubman is a great woman and that the mere presentation of the facts of her life are ample proof. The story is factually correct—the result of exhaustive research—but it is also an adventure story which she has dedicated to her daughter, "So that she may know the story of a great American woman."

"Freedom Train" the breath-taking story by Dorothy Sterling, begins when Harriet, as a child of five or six, proved so rebellious as a slave that her mistress tried many times to sell her. It goes on from there to Harriet's awakening to the idea of freedom, and from there to her attainment of it.

The first dramatic incidents begin when at the age of nine, Harriet makes her first effort to escape. The fight with an overseer that left Harriet Tubman with a recurring and dangerous disability.

Nineteen trips were made by Harriet as an Underground Railroad conductor, with each trip a masterpiece of planning and resourcefulness. She brought out of slavery her own parents, most of her brothers and sisters and scores of other slaves. It is estimated that Harriet conducted over 300 slaves, "property" worth a quarter of a million dollars. Therefore, it was no wonder that the slave-holders put a price of \$80,000 on her head, dead or alive. But Harriet, "the Moses of her people" was too resourceful to be caught.

During the Civil War she was a spy for the Union Army, nursed

the sick, and organized hospitals and helped the bewildering freedmen to build new lives . . . all without knowing how to read and write.

Crippled with rheumatism, but mind still active, eyes still bright, she lived and died in Auburn, New York, March 13, 1913, at the age of 93.

Before her death Harriet Tubman willed her home and property to the A. M. E. Zion Church of which she was a faithful member of the local church in Auburn, N. Y.

Since receiving this property in 1913 little or no work had been done until the drive for funds towards rebuilding of the almost demolished home was started in 1948. This Home and property has been completely reconstructed throughout at a cost of \$35,000 under the supervision of the present presiding Bishop William J. Walls of the then second episcopal district whose territory comprised the Western New York, New England, New York and the Indiana Conferences. The dedicatory services for the newly reconstructed Harriet Tubman Home were held in the native city of Auburn, N. Y., April 28, 1953.

Dorothy Sterling the author of "Freedom Train" is a native New Yorker and lives in Rye, N. Y., with her husband and young son and daughter. Her thirteen years of intensive training in the producing of accurate facts by painstaking research with Times Magazine has been invaluable in the writing of such a book as "Freedom Train."

Although this is Mrs. Sterling's first biography, her photographic books such as "Trees and Their Story" and "United Nations, N. Y." done in collaboration with Myron Ehrenberg, have been widely acclaimed.

The other highlights of "Freedom Train" are the graphic illustrations by one of our foremost Negro artists, Ernest Crichlow, who was also born in New York City. Mr. Crichlow has received notable mention through his paintings which have been seen in Group Shows throughout the country and his first one-man show in New York last fall.

For his ability in rendering the meaningful illustrations for "Freedom Train," we quote his own definition of his work: "Most of my paintings deals with the children I know best, Negro children, in whose faces and bodies I try to show their hopes and aspirations despite their growing up in none-too-perfect surroundings.

Harriet Tubman was a fascinating personality, and Mrs. Sterling

has told this exciting story of her life so swiftly, so absorbingly, that the reader is caught up in it from the first page—and will probably find it difficult to lay the book down before the last page is completed.

Public Relations Bureau A. M. E. Zion Church Rev. J. W. Findley, Director

IMPORTANT RELIGIOUS EOOK RE-ISSUED
E. C. Dargan's A History of Preaching Appearing in New,
One-Volume Edition.

An announcement has just been made by Baker Book House, of Grand Rapids, Michigan, that a new edition is ready of the monumental work of Edwin Charles Dargan, entitled A HISTORY OF PREACHING. The author was Professor of Preaching at the Southern Baptist Theological Seminary in Louisville, Kentucky, from 1892 to 1907. The work of Dr. Dargan is the most complete and comprehensive History of Preaching ever produced. Although originally appearing in two volumes, the new edition will be published in one volume, for convenience of handling and economy in price.

An Introduction to this new edition of A HISTORY OF PREACH-ING has been written by the present successor of Dr. Dargan in Southern Baptist Theological Seminary, Dr. J. B. Weatherspoon. In his Introduction, Dr. Weatherspoon states, "There have been numerous biographies, books dealing with particular periods and aspects of preaching, but none so ambitious and encyclopaedic as Dargan's."

This monumental undertaking of Dr. Dargan covers the entire Christian era from the Apostolic Fathers to the Twentieth Century. Those who are acquainted with it pronounce it a masterpiece in its field. Pastors, students, and faculty members will find it a rich and scholarly source of information and inspiration. Every important preacher is included, with an informative biographical sketch, and an expert evaluation of his contribution to the field of preaching. There is also much additional material included which is pertinent to the subject of preaching.

The price of this new edition of A HISTORY OF PREACHING is \$7.95.

DIG OR DIE BROTHER HIDE by William J. Hyde

If you chuckled over *Papa Was a Preacher* or were inspired by *One Foot In Heaven*, you won't want to miss *Dig or Die Brother Hyde* by William J. Hyde.

This is the heart-warming and inspiring story of seventy years gladly and enthusiastically given in the service of the Lord through the great period of the development of American Protestantism.

In 1886 the 22-year-old preacher, fresh from Canada, swung off the mixed local in the flattest, most desolate prairie he ever saw, in Groton Territory of Dakota. With his district superintendent's farewell "Dig or Die Brother Hyde", ringing in his ears, he got a further shock when he hunted up the leading churchman in that town to have him say, "I'm sorry you came."

Brother Hyde's keen memory, his delightful sense of humor, his warm and winning devotion to his high calling, and his happy gift of story-telling are easily captured in cold type—and even more easily conveyed to the reader! Be with Brother Hyde as he lands in Dakota Territory with no church, no support and \$60 in his pocket. Be with him as he holds his first services over a saloon reached by a ladder on the outside of the building. Be with him as he helps raise a building fund with the help of two grain farmers who don't speak to each other or as he starts a Sunday School on the shady side of a sod hut. Be with him as he preaches a sermon as courtroom evidence or wrangies a free pipe organ from Andrew Carnegie with a 6c stamp.

It is a fascinating book packed with anecdotes and the simple joy of life. The Dakota period is full of fascinating gripping drama and the chapters on his later life teem with incidents that can scarcely fail to awaken pangs of nostalgia to anyone who ever was a part of a large family, or attended a church service.

Because of the lack of space much of the material concerning The Christian College could not be included in this issue. We hope to include these articles in the next issue of the Review.

AN AUDIO-VISUAL CALENDAR OF EVENTS

Religious Education Week (September 26-October 3)

New Doorways To Learning

The Fourth R

The Living Christ Series

The Life of Paul Series

The Difference (Between a Christian College and a secular one (good to highlight your work for our College and and Secondary schools.)

How to Teach With Films. (Church school workers)

I Beheld His Glory

Journey Into Faith

: The Last Supper

Men of the Wilderness

One More Commandment

World Order Sunday (October 24)

And Now I See

Like a Mighty Army

Salt of the Earth

Trial at Jerusalem

Voyage to Rome

World Temperance Sunday (October 31)

Prodigal Son

The Two Kingdoms

Many individuals have written in requesting the names of the boys and girls appearing on the cover of our last issue. At the time we were unwilling to make them known since we were not sure of all of them. Since that time we have secured their names and are glad to pass them along to you. Reading left to right, the three girls are: Waltraud Albrecht of Bayreuth, Germany, an exchange student sponsored by the Church of the Brethren and living in the home of Mr. and Mrs. Statler of Somerset. Elaine Pickett of Somerset, Pa. Lucile Keeny, daughter of the minister of the Church of the Brethren, Sipesville, Pa. The boys are: William Smith and Ronald Masters of Somerset.

S V E FILMSTRIP FORUM

VISUAL AIDS FOR VACATION CHURCH SCHOOL AND SUMMER CAMP PROGRAMS—"Spring Is Here*" and, thus, plan ning for vacation-time Christian education is in full swing. The following are some of the areas in which SVS filmstrips can be of help to vou.

VACATION CHURCH SCHOOL CURRICULUM MATERIALS FOR KGN.—PRIMARIES—Ready for release are two new color filmstrips on the church. These filmstrips have been developed especially for younger children and are specifically correlated with the VCS theme for 1954.

Tommie Goes to Church School (A783-1) introduces the children to the activities of the church school.

Tommie Visits the Church (A783-2) introduces the children to the church sanctuary and some of the people who make up the church family.

The set (A783S) of 2 color filmstrips with utilization guides in cludes 30 frames and lists for \$7.50. Scripts for our new primary church filmstrips were written by *LEA NELSON*, an experienced children's worker who attended the Northern Baptist Theological Seminary. Visualization is by HAROLD KIHL, who has illustrated many Christian education materials, including some of the WESTMINSTER PRESS curriculum lesson booklets.

VACATION CHURCH SCHOOL MATERIALS FOR JUNIOR AND SENIOR HIGHS—The knowledge of the tradition and heritage of the church is a vital part of the Christian experience of this age group. The motion picture *Fire Upon the Earth*, produced by PRESBYTERIAN U. S. A., will serve as a wonderful introduction to a unit on church history.

For actual follow-up study units the new SVE filmstrips on *The History of the Christian Church* will be most helpful. The first three of these filmstrips are now ready for distribution. The second three, as indicated below, will be ready for distribution on June 1st.

The Founding, Suffering, and Acceptance of the Church

(A794SA) 3 filmstrips with utilization guides \$15.00.

The Medieval Church and Its Reformation (A794SB) 3 filmstrips with utilization guides \$15.00.

DR. ELMER MILLION, Executive Dir., Dept. of the Ministry, Commission on Christian Higher Education of the NATIONAL COUNCIL OF CHURCHES, is authorizing this significant new filmstrip series.

VISUAL AID HELPS FOR LEADERSHIP TRAINING—JESSIE TODD, Instructor in Art, Laboratory School, Univ. of Chicago, has recently completed a series of color filmstrips entitled Adventures with Art Materials. MISS TODD, nationally recognized as Art Counsellor for the INSTRUCTUR MAGAZINE, has personally written and photographed this series. Scenes in MISS TODD'S classroom show children engaged in a wide range of arts and crafts projects with a variety of materials. Titles of the strips suggest their broad usefulness for both leadership and direct instructional purposes: There Is Magic in a Wax Crayon, Let's Paint, We Like Clay, There Is Art in Cutting Paper, You Can Create with Finger Paint, It's Fun to Combine Art Materials. Adventures with Art Materials, A653S, \$28.50.

VISUAL EDUCATION HELPS FOR SUMMER CAMPS AND CONFERENCES—The SVE Library includes many filmstrips that will help in the study and appreciation of the wonders of God's world:

Birds—How They Live and Help Us (A447S)—North American birds with real photographs in natural settings. 5 filmstrips, in color \$23.75.

Earth and the Universe Series (A487S))—Excellent filmstrip set on elementary astronomy. 7 filmstrips, black and white \$21.50.

Beginning Nature Study (A461S)—Especially useful for primary and junior age youngsters. 7 filmstrips, in color \$33.25.

SPRING IS HERE-new SVE filmstrip. VEF evaluation-Highly Recommended.

> Walter E. Johnson Vice President and Educational Director

SOCIETY FOR VISUAL EDUCATION, INC., 1345 West Diversey Parkway, Chicago 14, Illinois.

As we go to press the death of Bishop James Clair Taylor, Bishop of the Sixth Episcopal District, has brought to us silence and prayer. His work as minister, Editor of the the A. M. E. Zion Quarterly Review and as Bishop was the best he could bring to the Church. It was no doubt this diligence which hastened the hour of sorrow for his family, and his Church. We pray earnestly for the family's safe-keeping, for those of us who never knew or failed to understand his ideals and aspirations for denomination and people, for those of us who perform our mission with less fortitude and courage.

